

110 L. vol. 64^h
125.

Vallancey.

47

The First Chapter of the Alphabet in Arabic
in an Arabic Manuscript in Egypt

Chad	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
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The Irish Ogham or Tree Alphabet lately discovered
in an Arabian Manuscript in Egypt.

ⲙ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Chald:
ⲙ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Arab:
ⲙ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Egypt:
ⲙ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Tree

				ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Chald:
				ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Arab:
				ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Egypt:
				ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Tree

			Chald:
			Arab:
			Egypt:
			Tree

ⲙ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	ⲓ	ⲛ	ⲏ	Irish
												Ogham

PROSPECTUS
OF A
DICTIONARY
OF THE
LANGUAGE OF THE AIRE COTI,
OR,
ANCIENT IRISH,
COMPARED WITH THE
LANGUAGE OF THE CUTI, OR ANCIENT PERSIANS,
WITH THE
HINDOOSTANEE, THE ARABIC, AND CHALDEAN LANGUAGES.

BY
LIEUT. GENERAL CHARLES VALLANCEY,
AUTHOR OF THE
VINDICATION OF THE ANCIENT HISTORY OF IRELAND.

WITH A
P R E F A C E,
CONTAINING AN EPITOME OF THE ANCIENT HISTORY OF IRELAND, CORROBORATED BY LATE
DISCOVERIES IN THE PURANAS OF THE BRAHMINS, BY OUR LEARNED
COUNTRYMEN IN THE EAST.

AND
AN ACCOUNT OF THE OGHAM TREE-ALPHABET OF THE IRISH,
LATELY FOUND IN AN ANCIENT ARABIC MANUSCRIPT IN EGYPT.

Neque Moses, nec libri Regum, nec Esaias aut Jeremias, *Perfarum* meminerunt, neque quisquam eorum, qui vixerunt ante Cyrum. At in Daniele et Ezechiele Cyro coævis, et in libris Paralipomenon, et Esdræ, et Nehemiæ, et Esther, &c. qui post Cyrum scripti sunt, *Perfarum* est frequens mentio. Antea verisimile est Hebræa nomina כּוּת Cuth et עֵילָם Elam magnam *Perfidis* partem inclusisse. In ea sententia fuit Josephus, qui Εἰλυμοι et Εἰλυμαῖος fuisse dicit *Perfarum* generis authores; et Cuthæos dici Samaritanos, quia è regione Cutha translati sunt, quæ est in *Perfide*, et fluvius illic ejusdem nominis, (Bochart).

Est quidem LINGUA HIBERNICA et elegans cum primis, et opulenta: sed ad eam isto modo excolendam (sicuti reliquas ferè Europæ linguas vernaculas intra hoc seculum excultas videmus) nondum extitit hætenus, qui animum adjiceret; nullum adhuc habemus hujus linguæ Lexicon, sive per se factum, sive cum aliâ linguâ comparatum.

(Epist. J. USSERII ARMACH. Archiep.).

Dublin.

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1802.

TO
HIS EXCELLENCY
PHILIP EARL OF HARDWICKE,
LORD LIEUTENANT GENERAL, AND GENERAL
GOVERNOR OF IRELAND.

MY LORD,

I do not mean to trouble your Lordship with a panegyric on the virtues you are known to possess. The attempt, I am sure, would offend your delicacy, besides

“ His praise is lost who waits till all commend.”

I have the honor of dedicating this PROSPECTUS to your EXCELLENCY, in hopes of leaving a public memorial of the esteem and gratitude, with which I have the honor to be

Your EXCELLENCY'S

most obliged,

most obedient,

and humble Servant,

DUBLIN, 20th March,
1802.

CHAS. VALLANCEY.

TO
HIS EXCELLENCY
PHILIP BALL OF HARTFORD
LORD LIEUTENANT GENERAL AND CHIEF
GOVERNOR OF IRELAND
MY LORD

I do not mean to trouble your lordship with
a panegyric on the virtues you are known to possess. The
attempt, I am sure, would offend your delicacy, besides
"His praise is lost who waits till all commend."

I have the honor of dedicating this prospectus to
your Excellency, in hopes of leaving a public memorial of
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CHAS. VALLANCEY
Durin, 20th March
1802.

INTRODUCTION.

SINCE my first attempt to prove, by the ancient history and language of Ireland, that the South of Europe was colonized from Iran or Persia, *i. e.* Armenia in the East, and that from Spain those colonists navigated to, and settled in the Western isles, and finally in *Ireland, Mann,* and the *North of Scotland*, many learned men have taken up the same ground; particularly our countrymen, Sir W. Jones, Mr. Burrow, Mr. Wilford, and Mr. Hallis, men well learned in all the languages of the East, and finally, the Rev. Mr. Maurice, in his learned works, the *Antiquities of India*, and the *History of Hindostan*. Sir W. Jones, in the *Zend* and Sanscrit, discovered mention made of an ancient people, that inhabited the empire of *Iran*, or Persia, *much anterior to the ASSYRIANS*, the first nation known to us Europeans; and that the *Ægyptians*, and the *Chinese*, who have been esteemed the most ancient of all nations, are only colonies of this primitive people of *IRAN*.

This great primitive nation was probably formed by the alliance of the four kings mentioned in scripture, viz. *Amraphel* king of Shinar, *Arioch* king of Ellasar, *Chedorlaomer* king of Elam, and *Tidal* king of the Goim (foreigners). They were a powerful people (as may be seen in the fourteenth chapter of Genesis). of whom we shall speak hereafter. Mr. Wilford, equally learned in the Sanscrit, has found mention made of the British Isles in the *Puranas* of the Brahmins. Mr. G. Ouseley, in a letter from Benares, says, “ Mr. Wilford “ was so obliging as to give me extracts from the *Puranas*, and a translation of a curious “ passage from the *Brahmanda Purana*, shewing that the *Palli*, or shepherds, once reigned “ in *IRELAND*; as also the original Sanscrit extract, copied by himself, desiring they might “ be transmitted to the *Vindicator of the ancient history of Ireland*.”

EXTRACTS from the PURANAS, respecting the BRITISH ISLES, by Mr. WILFORD.

THE British Isles are called, in the Hindoo sacred books, *Tricatachel*, or the mountain with three peaks. For the Pauranies consider all islands as so many mountains, the lower parts of which are covered by the sea.

These three peaks are *Suvarna-cuta*, or *Suvarna-fringa*; *Rajata-cuta*, and *Aya-cuta*, called also *Loha-cuta*.

They are also called *Dwipa's*,¹ a word signifying a country between two waters (*do-ab* in Persian); and then we say *Suvarna-dwip*, *Rajata-dwip*, &c.

Rajata-dwip is more commonly called *Sueta-dwip*, or the White Island,² an appellation as well known among the learned in the East, as it is in the West. *Suvarna-dwip* signifies the Golden Island:³ the word *Suvarna*⁴ signifies also, beautiful, excellent, and, in this sense, *Suvarna-dwip*, or *Suvarna-cuta*, is perfectly synonymous with *Su-cuta* or *S'cuta*.

Suvarna, or *Swarna*, being an adjective noun, cannot be used alone, unless in derivative form, as *Suvarneya*, or *Swarneya*; and such is, in my humble opinion, the origin of the appellation of *Juvernica* and *Ivernica*. *Swcuteya*, or *S'cuteya*, the regular derivative forms, are not used; but it seems that they were once in the West—hence the appellation of *Scotia*;⁵ but, in this sense, it can have no affinity whatever with Scythia.

From the earliest periods *Suvarneya* was considered as the place of abode of the *Pitris* (literally, Fathers, or Manes). There were two places where the *Pitris* might be seen and consulted, according to the Puranas.

The first was on the summit of the highest mountain in the island (probably *Croagh-Patrick*). The second is positively declared to be a narrow cave in a small island in a lake, the waters of which were bitter. There was the entrance of the *Dirgha*, or long passage, into the infernal regions. This *Dirgha* passage is often mentioned in the Puranas.⁶

These two places are called *Pitri-sthan*, or the place of the *Pitris*. *Pitricia* is a derivative form seldom used in the Puranas, but always in conversation, and in the spoken dialects; for every Hindoo knows *Pitricasthan*, though ignorant of its situation.

Now

Now the words *Pitricia* and *Patricius*, *Patric*, &c. are not only similar in sound, but have also the same etymological origin.* Hence it has been supposed, that the Apostle of Ireland was the contriver of this mode of evocation of the Manes or ancestors. Here I must observe, that the Hindoos acknowledge only a sort of temporary hell or purgatory.

The legends relating to this place are very numerous and ridiculous.

We are informed in the Puranas, that the Pitris were at last obliged to leave their favourite abode in the *Suvarneya*; but we are not told the reason of it. I suspect, however, it was on account of the invasion of the *Palli*, or shepherds; for, previous to their arrival, the whole island was considered as SACRED GROUND,⁷ and no mortal ever presumed to enter it, without being previously qualified for his admission.

The Pitris fled with their leader to the Dwipas, or peninsula of *Aya*, or *Ayea*,† where they are supposed to remain unmolested to this day; but this place they were also forced to abandon, for we find St. Brandon⁸ looking for them in a remote island in the Western Ocean.

Though the Pitris were forced to abandon *Suvarna-Dwip*, yet the *Maha-dewar*, or gateway at the entrance of the *Dirgha*,⁹ still remains as it was, and every Hindoo supposes he is to go through it after his death.

The gardens of the *Hesperides* are described in the Puranas, where long and fullsome stories are to be found relating to them; and they are positively declared to be in *Suvarna-dwip*.

Chandra-dwip is generally used to signify the sacred isles in the West; however, it belongs properly to *Sueta-dwip*, or the White Island.

I am told, adds Mr. Wilford, some Hindoos have attempted to visit the *sacred islands* in the West; an account of which from the *Puranas*, will (if the Public approve this Essay) be the subject of a future work. A *Yogi*, now living, is said to have advanced, with his train of pilgrims, as far as *Moscow*; but, though he was not ill used by the Russians, they flocked in such crowds to see him, that he was often obliged to interrupt his devotions, in order to satisfy their curiosity; he therefore chose to return. (Wilford on Egypt and the Nile, p. 48.) The history of the *Palli*, concludes Mr. Wilford, cannot fail of being interesting, especially as it will be found connected with that of Europe. (ibid. p. 14).

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Translation

* See Athar, Atri, in the Dictionary; it is the root of Patri.

† Probably Ireland's Aye, or Ireland's Eye, a small island, or rather peninsula at low-water, near Howth, is here meant.

Translation of another Passage from the BRAHMANDA PURANA, by Mr. WILFORD.

“ ON the mountain of *Suvarna*,¹⁰ in Varaha-dwip, was a king of the race of Palli; his name was *Craccach Eswara*¹¹ (Lord or King Cracacha). He constantly honoured the Gods and Pitris: having killed deer in the forests, he gave their full share of the flesh to the Gods and Pitris. He had peculiarly devoted himself to the worship of the Pitris, and had fully conquered his passions. With fans made of the tails of lions, he used to fan the image of *Hari* (Vishnu), and was constantly meditating on *Chandra-rupi*, or *Bhagavan*, or Vishnu, with the countenance of *Lunus*. He was perfectly free from worldly affections. There in *Suvarna* is the *sthan* or country of the Pitris: one road leads to *Naraca* (Tartarus), the other to the abode of delight; every one according to his merits. The king died, and went among the *Nacshatra-locas* (or inhabitants of the Zodiac), and there became (the constellation of) *Mula*. In her hand is a pure fan, made of the tail of a lion; she constantly fans *Sheshi-rupi*, *Hari* or Vishnu, with the countenance of *Lunus*. The handle is embellished with gold; in the fan are eleven stars. She is the wife of *Chandra*; ¹² she is young, of a dark complexion, and irresistible are her charms.”



NOTES, explaining the Sanscrit Words in Irish.

1. Dubh, dib, a lake, an island, a watery situation.
2. The white island, England. The Irish called it by the synonymous name, *Guid-bán*, i. e. *Sagfan*, England. (O'Brien and Shaw's Dict.). Chald. גודא ripa, a cliff, from גוד *gud*, discidere, to cleave; גודא-לבן *guda leban*, ripa albata. The Irish must have seen these cliffs of Dover in their frequent excursions to and from Gaul, when inhabitants of England.
3. *Suvarna-dwip*, the golden island; in Irish *Saibhirna dubh*, *Saibhir* (*sairvir*) rich from *saib* gold, זבב *zabab*, gold.
4. *Sovurna*, *suvarna*, beautiful, *so mburna*, most beautiful.

“ As the people of the East are by all writers allowed to have had knowledge of these islands, and as Ireland must have been to them the extremity of this world, they naturally enough then supposed it on the confines of the next, and the termination of all earthly toils; whence

whence Ireland, and no other place, must have been their *Suvarna-dwip*, or happy island, in Irish *Subharna-dib*. The Elysium of Pope's *poor Indian* was "*some happy island in the watry waste*." It would be curious to investigate Pope's idea; whether incident or history produced this expression, which is so exactly and literally your *Suvarna-dwip*. It is not to be supposed, that in a didactic composition mere incident should weigh with a poet, who wrote for posterity: nay, rather a circumstance so positively and minutely dwelt on by a splendid genius, who devoted many years study to Asiatic literature, should in itself be sufficient proof, that *the happy island* was a popular idea, and even a traditional and religious tenet in the East." (Mr. Mac Elligott, Letter to the Author).

5. Scotia. It appears to me, that Scuthæ derives from *Coti*, or *Ceuti*, shepherds, synonymous to *Palli*; of which hereafter.

6. On the summit of *Cruacha-aigle*, or Croagh-Patrick mountain, is a Pagan monument, said to have been one of St. Patrick's purgatories. *In hujus montis de Cruacha aigle cacumine jejunare ac vigilare consuefunt plurimi, opinantes se postea nunquam intraturos portas inferni, quia hoc impetratum à Domino putant meritis & precibus S. Patricii.* (Colgan vita Patr.)

7. Festus Avienus, who lived in the fourth century, calls Ireland the sacred isle, *insula sacra*. Quod quam ob causam fecerit, nunc non succurrit; nisi quod ἱερὴν legerit pro ἱερῶν (Holst. Steph. Byzant. de urb. p. 144.) Therefore Ireland could not have received the name of the sacred island from St. Patrick, as some have idly supposed, for Patrick did not arrive till the beginning of the fifth century.

8. St. Brandon looking for them in an island in the West. *Ultra quam ad occasum nulla invenitur habitabilis terra, nisi miranda loca quæ vidit S. Brandanus in oceano.* (Usher de Hibernia, p. 813.) The inhabitants of the county of Donegal think they frequently see this island emerging from the sea.

9. Dearg, Dirg, a cave. The famous cave of *Lough Dirgh*, in the county of Donegal, was long celebrated: it was of Pagan origin, as Sir J. Ware, I. Camertes, Father Messingham, and others have proved. It is mentioned by Claudian:

Est locus extremum pandit qua Gallia litus
 Oceani prætentus aquis, quo fertur Ulysses
 Sanguine libato populum movisse silentum, &c. &c.

Et Dominus J. C. sanctum suum in locum desertum eduxit, & quandam foveam rotundam, intrinsecus obscuram, ostendit ei dicens, &c. &c. &c. Non multò autem postea, vivente adhuc in carne

carne ipso S. Patricio, intrabant illud antrum plurimi zelo devotionis & pœnitentiæ pro peccatis ibi peragendæ stimulis commoti : qui reversi testabantur se clarè conspexisse multos in fide vacillantes ibi multis pœnis affligi. (Colgan vita Patr.)

Dearg, or Dirg, according to provincial pronunciation, a cave. The same occurs in the Hebrew, as we are told by St. Jerom. “Nec refert utrum *Salem* aut *Salim* nominetur : cum vocalibus in medio literis perraro utantur Hebræi ; et pro voluntate lectorum, ac *varietate regionum*, eadem verba *diversis sonis atque accentibus* proferantur. The Erse and the Irish differ in like manner in the vocal sounds, yet they perfectly understand each other. Anachâris Atheniensibus *συνδριξιν* videbatur ; huic contrâ Athenienses *βαρεβαρεξιν* : & tamen utrique lingua sua disertis erant, & vel pueris ipsis intelligebantur. (P. Martinius, Gram. Hebr.)

The waters of which were bitter. *Estque ea vis istius aquæ (Lough Dirgh) quamvis stagnantis, ut quantumvis ex ea te velis ingurgitare, nullum inde gravamen sentias, perinde ac si ex vena metallica fluerit, quod de aqua ex fonticulo acido emanante perhibent, qui eam epotaverunt, absque onere suo vel stomachi gravamine.* (Colgan de modo & ritu Purg. Patr.)

10. Lough Dirg is situated in *Machara-stan*, the district of Machara or Mhachra (pronounced Wachara), which might be readily softened by an Indian to *Varaha*.

11. *Craccacha-eswara*, king Craccacha. Tunc in illo concilio surrexit quidam, nomine *Ri-Crach* (king Crach), ut occideret Patricium, descenditque ignis de cælo & illum magum coram omnibus combussit. (Colgan vita Patr.) Eswara is the Irish *Aosar*, God, Lord, King ; Bernier writes it *Achar*, Sir W. Jones *Eswara*, and quotes the Geeta. (See *Aosar* in the Dictionary.)

12. *Chandra*, or Vishnu, with the countenance of *Lunus*. Irish, *Chann*, the moon ; *Kill-shandra*, the place of worship of Chandra ; name of a town and church in the north.*

Mr. Maurice, quoting this extract from the Puranas, concerning the Palli, says, “It unfolds to us various circumstances of great moment. In the first place, it introduces us to the ancestors of the *Palli-bothri* or *Palli-putri*, the most numerous, powerful, and, according to classical and native writers, renowned tribe of Indians, (even till the days of *Alexander*,) whose dominion we see extended from the *Indus* at least, we may assert, from the most easterly river

* These extracts, with the comments thereon, were offered to a learned Society in this country, for publication, but the reverend conductors of the press, not having thrown off their *Icthyocolla-Scandinavian* spectacles, with which they have long pored over *Jornandes and his officina gentium*, rejected the essay in toto, and deemed those learned men, Jones, Burrow, Wilford, Hallis, and Co. fit objects for a mad-house.

river of the *Panjab* to the eastern limits of Bengal. In the second place, it informs us, that they were in religion *Seevites*, for which they were persecuted and expelled; and imported the Seevite or *Phallic* doctrines, and fire worship into Egypt and Syria: *sailing from thence from Phœnice, as we shall hereafter find, into Britain and the western world.* (Maurice, Hist. of Hindostan, V. 2. p. 148.) In another place, this learned author says, “The Phœnicians, whose ancestors were educated in the same original school with the Brahmins, suffered not the ardour of Asiatic superstition to subside, but engrafted upon it the worship of the *Tyrian Hercules*, and the rites of that ancient nation.” (Ind. Antiq. V. VI.) “Hercules,” adds Mr. Maurice, “being the name or title generally assigned to that primitive chieftain, who led the first Asiatic colony *by sea to Europe*, through the straits of *Gades*, where a superb temple was erected to his honor, under the express denomination of the *Phœnician Hercules*, whom we have proved to have been not different from the *Affyrian*; and some important information, relative to the name and *first peopling of the British isles by an Indian race*, having, through the unwearied industry of Mr. Wilford, in investigating the Sanscreeet records, been recently discovered, it will not, I trust, be considered as an unpardonable deviation from the immediate concerns of the Indian empire, if I here present the reader with the result of his inquiry concerning that Indian colony, who transplanted into these islands the *religious rites and civil customs of Asia*, known to us under the name of DRUID. I had occasion, in the sixth volume of Indian Antiquities (p. 197), to remark, that one of the most curious and remarkable and mythologic feats of Hercules was his sailing in a golden cup, which APOLLO, or the Sun, had given him, to the coasts of Spain, where he set up the pillars that bear his name. On this passage *Macrobius* remarks, *Ego autem arbitror non POCULO Herculem maria transvectum, sed navigio cui SCYPHO nomen fuit.* That *Scythian* and *Cuthite* are synonymous terms, has been demonstrated by Mr. Bryant. The *Scythian Hercules* was still the *Indian Belus*, extending his conquests northward. The shepherds, who emigrated from Asia to Egypt, who conquered it, who, for above two centuries and a half, enjoyed its throne, and whom Mr. Bryant expressly denominates, the dynasty of *Cuthite shepherds*, were, therefore, probably, only the *Palli* or shepherds, alluded to by Mr. Wilford; a wandering race, whose history has already been given at considerable length, and whose progress has been traced through ARABIA and SYRIA to PHOENICE, on the coast of the Mediterranean. On that coast the greater part of them appear to have taken up their final abode, while others, more daring, with their leader *Hercules*, or *Belus*, or whatever name they might bestow upon him, launched into the vast ocean, and reached the straits of *Gades*, whence they colonized

colonized *Spain, Gaul, and BRITAIN.* The consonance on this subject, of Indian and classical writers, of ancient and modern authorities, *removes every idea of suspicion*, that might appear to shade the reality of this expedition." (Maurice, Hist. of Hindostan, V. 2. p. 165.)

"Plusieurs savans dans ce siècle, ont avancé que toutes les nations Européennes tiroient leur origine de l'Orient. Les preuves, sur lesquelles ils ont appuyé leurs systèmes, sont devenues classiques pour l'histoire. Cet empire d'*Iran*, d'après les derniers recherches, paroît être le berceau de toutes les nations Européennes, ignoré si longtemps par les savans." (Millin. Magaz. Encyclop. V. An. T. V. p. 335.)

In no history has this emigration been more minutely detailed than in the *Irish*: the language of the country has not been studied by the learned, consequently the history has been locked up from the knowledge of the world; for this reason, an Epitome of the history is given, as a Preface to this Prospectus of a Dictionary of the Irish Language.

Near a century ago, the learned writer of *Espana Primitiva* agreed with the Irish documents, and Saxon Chronicle, as to the ancient colony of Spain. He says, "*Hercules* was neither an Egyptian, Tyrian, or Grecian. The army he led to Africa, and thence to Spain, was composed of *Dorians, Medes, Armenians, and Persians, i. e.* of Scythians,* as is well attested in history. The name of his ship was the SUN; the Greeks have wrapped this up so close in their mythological fables, it is almost impossible to come at the truth. *Athenæus* tells us, that *Pherecides*, describing the ocean, says, that *Hercules* penetrated that quarter, like an arrow shot from a bow. *Sol* ordered him to stop; terrified, he obeys. *Sol*, pleased with his submission, gave him a *patera*, or cup, by which he steered his steeds, in the dark nights, through the ocean, to return again to Aurora. In that cup, or *scyphus*, *Hercules* failed to *Erythræa*; but *Oceanus*, to vex him, and try his strength, dashed with all his might against the *patera*: *Hercules* bent his bow, and directed a dart at *Oceanus*, which obliged him to desist.—What does this mean, but that *Hercules* navigated to Spain, in a ship named the SUN; and, being forced into the ocean by a storm, he, by the help of the magnet, steered safe into port: hence the North, or cardinal point, is still marked by a dart. Many authors have proved the ancients had the use of the compass: the properties of the magnet were known to them, and, in honour of the discoverer, it was called the *Heracleon* stone, and the place abounding with it was named *Heraclea*. See *Macrobius, Belonius, Salmuthus, Bononius, Caleius,*" &c. &c. &c.

"Hence

* The author means Indo-Scythæ, or Southern Scythians.

"Hence from *patera* & *poculum*, *i. e.* *scyphus*, we derive the word vessel (*vaso*), signifying a ship, and from *scyphus* the English word *ship*. From the general construction of these vessels, of ribs of wood, covered with hides of animals, come the various names of bulls, rams, cows, given to ships. *Sunt Lybicæ naves, quas Arietes & Hircos appellant: tamen navem, verisimile est, et taurum fuisse navem qui Europam transportavit.*" (Jul. Pollux).

"Hence the cows of the sun, the horses of Achilles; what were they but ships? The horses of Hector, loaded with corn and wine, were no other than victualling ships.* The *Jeguas* (mares) of Diomedes, which passed from Thrace to Peloponesus, and ate human flesh, were armed pirates, as *Eustathius* has proved.† The same were the horses of *Rhesus* of Thrace, and the three thousand mares of *Erichonius*, described by Homer. The celebrated horse of *Bellerophon*, called *Pegasus*, was a ship, as we learn from *Palephatus*. The same, says that author, were the horses of *Pelops*, which the Romans understood in a literal sense, and their poets worked into fables."

"From this mixture of mythology, allegory, and theology, arise those absurd fables of the Greeks; and without reading a number of authors, not admitted at this day in our schools, it is impossible to understand the writings of *HESIOD* and of *HOMER*. Who but an Orientalist can tell, that the ship of Hercules, called by some the *Apollo*, by others the *Sun*, is the same named *Leibte* by *Athenæus*." (*Espana Primitiva*.)

The learned *Gebelin*, in like manner, asks, "why was Hercules said to be of *Thebes*?" Because *Thebes* is an Oriental word, signifying an arc, a vessel—but the Easterns made the Sun travel in a vessel, of which he was the pilot. The Sun, Hercules, was therefore, with reason, in this sense, called the *Theban*, that is, the *navigator*."

Irish history, and Irish language, unravels all this allegory. One of his names in Irish is *Ogham*, and he is called *Ogham-Griannach*, or Ogham of the (ship named) the SUN, from *Grian*,‡ the Sun, the vulgar name of that planet at this day. Hence the Greek fable of carrying off *Geryon's cows*. Ogham is said to be *Mac Ealat*, the son of *Ealat*, *i. e.* in Arabic *الهابت ilahut*, the Sun; his wife's name it is said was *Aorth*, that is, a raft or ship. The Greeks make *Erythea* to be the daughter of *Geryon*. *Erythia insula Geryonis in Oceano, sic dicta ab Erythea Geryonis filia, ex qua et Mercurio Morax natus est.* (*Stephanus*).

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* Hence his Phrygian name *Ekatar*, Dominus navis, from *Eka*, a ship. (Ihre). Translator.

† *Jegua* is from the Egyptian and Irish *Uige*, a ship. (Transl.)

‡ *Garanus* vel *Caranus* verò ad verbum idem notat ac *Belus*; ut verò *Belus* & *Solis* & *Regis*, ita *Garanus* vel *Caranus* quòque utriusque fuerit nomen. (*Vossius de Idol*, L. 2.) Hence *Leaba Grainne*, in Irish, the altar of *Belus*.

These mythological and allegorical fables have been thoroughly investigated in my Vindication, because they tend to prove to demonstration, that the Greeks and Romans were strangers to the first colonization of these isles, as well as to the language of the colonists; and from that ignorance proceeded those fabulous accounts we read of them in their writings.

I am well aware of the sneers and contempt of the unlearned critic, at the explanation given in this essay, of the most ancient Oriental names on record; he will smile at *Alorus*, or the shepherd of the people, a name assumed by *Nimrod*, being explained by *Eile-aora* in Irish; but we could go still further, and shew from Irish history, that he is said to have been one of the *Pali*, or shepherds, according to a very ancient poem preserved in the Saltar (not Psalter) of Cashel, viz.

Adna mac Bitha go ceill

Laoc do muintir Nin mac Pail.

Fainig an Eirin da fios,

Tri chead bliain iar ndilin. i. e.

Adna, son of *Bitha*, a champion of the family of *Ninus*, son of *Pal*, went to explore Iran, three hundred years after the flood.

Fal, *Phal*, a king, a great personage, a shepherd, guarding or attending cattle. (O'Brien, Shaw, Lhwyd.) Ch. פולה *Phola*, magnates, (Dav. de Pomis.) פולה *Pholah*, agricola, rusticus; hence the goddesses *Pales* of the Romans (Bochart). Ar. فعال *Fael*, nobility; وعل *waal*, a prince, noble. The king of the *Pallis* was named *Palli*, from the people he governed. (Wilford on Egypt and the Nile, p. 74). Hence the *Fellahs* or shepherds of Egypt (Sonini's Voy.), the *Foulahs* of Africa (Park's Voy.), and the *Palli* of India. *Fal-iath*, or *Pholiath*, in Irish signifies the country or district of the *Fali*. Hindoostanee, *Palee*, a shepherd (Gilch.). Ireland is named *Inis Fail*, Macpherson says, from a people named *Fullans*. *Ith*, or *Iath*, a country, is written *oit*, or *ata*, in the Sanscrit. In the Indian spoken dialects (says Wilford), *Palita* is used for *Palli*, a herdsman, and the Egyptians had the same word; for their priests told Herodotus, that their country had once been invaded by PHILITIUS, the shepherd, who used to drive his cattle along the Nile, and afterwards built the *pyramids*. The *Phyllitæ* of Ptolemy, who are called *Bulloits* by R. Covert, had their name from *Bhil-ata*, which in India means a place inhabited by *Pallis* or *Bhils* (Wilford on Egypt and the Nile, p. 81). In Irish *Palli-ca*, *Palli-ce*, is a shepherd's hut; *Pallis*, a sheep-ground; *Baille*, a village, or settlement of the *Palli*; Ar. بلاد *bilad*, a habitation; Perf. كوي *kiu*, a country-house.

Amraphel,

Amraphel, king of Shinaar, mentioned in the fourteenth chapter of Genesis, partakes also of the appellation *Pel* or *Pal*, in Irish *Amra-phail*, chief of the *Pali*. *Amra* is the pl. of *Emir* or *Amir*, a common title in Irish history in the *Phenoice* line; as *Emir gluin Finn*—*Emir glas*, &c. &c. (see *Vindication*, p. 5). *Ambra*,* noble, great, excellent (Shaw); Ch. אמר *amar*, præsidere. Ar. أمير *Emir*, king, emperor, prince, leader, nobleman, governor; one who rules over a number of people. *Emirul'omra*, prince of princes, was a title adopted by the ministers of the khalifs of Bagdad; it was an office of vast dignity. The *Emir-al-Omra* was also a title of the kings of Persia (Richardson). *Chedorlaomer*, king of Elam, in the same chapter, is in Irish *Cead-ar-uil-Omra*, chief of all the *Omras*. *Arioc*, king of Elaffar; *Aireac* was a well known title of nobility in ancient Ireland; there were six degrees of *aireacs* (see Shaw).

Cornelius a Lap. thinks *Amraphel* was king of Babylon, and the third or fourth after Nimrod. Aquila, Symmachus, and Procopius say, he was king of *Pontus*, a city in Cælo-Syria, since named *Hillas*; but Dr. Hyde makes him king of *Shinaar*, not in Chaldæa or Babylon, but Shinaar in *Mesopotamia* (a great city at the foot of the mountains, three days journey from Maufil), now written *Sinjar* in the Arabic, and *Singara* by Ptolemy; with him *Abraham* fought, as Eusebius fully proves. At that time Assyria seems to have been wrested from Ninus, and to have fallen into the hands of the Persians.

Thadal, or *Tharil* as in some copies, king of the *Goims*, mentioned in the same chapter to have been in alliance with *Amraphel*, &c. &c. is said by Symmachus to have ruled over the *Scythians*; that these powers formed the Southern-Scythians, from whom we derive the *Scoti* or *Aire-Coti* of Ireland, I think is probable. Symmachus was a *Samaritan* by birth, and must be allowed to have been well informed of the opinions of Orientalists. For further information on this part of Irish history, I must beg leave to refer to my *Vindication*; these names are, in my opinion, a proof of the great antiquity of the history and language of this country.

The ancient language, as it exists in the manuscripts still preserved, is purely Chaldæan, as I informed the readers in my Irish Grammar, published in 1782. The verbs are conjugated in *kal* or *cal*, in *Pibel*, *Hipbil*, *Hophal*, and *Hithpael*, as regular as the Chaldaic or Hebrew, but they are made separate verbs by the moderns, beginning with *cal*, *fal*, *be*, *ath*; in others the verbs are lost, and the noun only remains. Example; Ch. שמע *fema* or *shema*, to hear,

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* *Amhra*, though plural, is like the Hindooostanee *Omra* (though plural of *Umaer*), a nobleman. (Gilchrist, p. 56).

hear, שמעו *simata*, audition, a hearing; Ar. سمع *fuma*, an ear, *famiat*, the organs of hearing; the modern Irish have only preserved *smiot*, the ear, whereas in Irish, *eistam*, Ar. استماع *istimaa*, to hear, the Irish shew the conjugation *kal* in *cal-eisdam* or *claiſtam*, I do hear. The verb *gusham*, to hear, *gushan tu me?* do you hear me? is from *gush*, an ear; Persic and Hindooſtancee, گوش *goosh*, or *gosh*, an ear; yet *gush*, as a noun, is now obsolete in the Irish; so the Irish, *snuot*, an ear, is from the same root as the Hindooſtancee, *sonna*, to hear; Pers. شنيد *shinid*, hearing, *shinidé*, a hearer, but the verb is lost in Irish.

To have introduced all these examples in the grammar, would have confounded the learner, unless he was acquainted with Oriental languages; these examples shew, that it is impossible for any one, not acquainted with Oriental languages, to write a grammar or a dictionary of this ancient tongue.

The Reverend Mr. Alexander Stewart, Minister of the Gospel at Moulin, in Scotland, has lately published the *Elements of Galic Grammar*. This author is acquainted with the Hebrew, and well qualified for such a task. He observes, “While I have endeavoured to
“ render this treatise useful to those, who wish to improve the knowledge of *Galic*, which they
“ already possess, I have also kept in view the gratification of others, who do not understand
“ the *Galic*, but yet may be desirous to examine the structure and properties of this ancient
“ language: to serve both these purposes, I have occasionally introduced such observations,
“ on the analogy between the *Galic* idiom, and that of some other tongues, particularly the
“ HEBREW, as a moderate knowledge of these enabled me to collect.” “The mode of in-
“ corporating the prepositions with the personal pronouns, will remind the Orientalist of the
“ pronominal affixes, common in Hebrew and other Eastern languages. The close resem-
“ blance between the *Galic* and many of the *Asiatic* tongues, in this particular, is, of itself,
“ an almost conclusive proof, that the *Galic* bears a much closer affinity to the parent stock,
“ than any other living European language.”

The following advice, given by this author, should be strictly attended to by all future authors of Irish grammar:—“In distributing the various parts of a language into their several classes, and imposing names on them, we ought always to be guided by the nature of that language, and to guard against adopting, with inconsiderate servility, the distributions and technical terms of another. This caution is the more necessary, because, in our researches into the grammar of any particular tongue, we are apt to follow implicitly the order of the Latin grammar, on which we have been long accustomed to fix our attention, and which we
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are ever ready to erect into a model for the grammar of all languages. To force the several parts of speech into moulds formed for the idioms of the Latin tongue, and to frame them so as to suit a nomenclature adapted to the peculiarities of Latin grammar, must have the effect of disguising or concealing the peculiarities, and confounding the true distinctions, which belong to the language under discussion."

The modern writers in Erse and Irish would do well to follow this advice, and not to twist and torture the language as they do at present.

A Dictionary of the Irish Language, compared with others, has been long wished for; it is here offered to the public. "Est quidem LINGUA HIBERNICA, et *elegans* cum primis, et *opulenta*: sed ad eam isto modo excolendam (sicuti reliquas ferè Europæ Linguas vernaculas intra hoc seculum excultas videmus) nondum extitit hætenus, qui animum adjiceret; nullum adhuc habemus hujus Linguae Lexicon, five per se factum, five cum alia Lingua comparatum." (Epist. I. Ufferii Armach. Archp. p. 486).*

Language is the great confirmation, and the most certain argument, of the origin of nations; for they, who have the same language, had the same origin.

This is the opinion of many learned men, who have written on the origin of nations; we shall mention a few.

"La langue d'une nation est toujours le plus reconnoissable de ses monumens: par elle on apprend ses antiquitez, on decouvre son origine." (Fourmont).

"Le meilleur moyen de decouvrir l'origine d'une nation est, de suivre en remontant les traces de sa langue, comparée à celle des peuples, avec qui la tradition des faits nous apprend que ce peuple a eu quelque rapport." (Pres. De Broffes).

"Les peuples en voiageant n'ont point changè de nom, ni d'idées: ils ont imposé à des pais nouveaux des noms anciens, des noms familiers et chers. Le present est le fils du passé, il lui ressemble: ce que nous lisons de ces anciens tems est l'histoire de nos fondations en Amerique, où nous avons transporté la France, l'Angleterre, & l'Espagne." (Bailly).†

"Les

* Lhwyd's *Comparative Vocabulary* came out soon after the learned prelate's death; it was followed by Monsieur Bullet's *Memoire sur la Langue Celtique*, in 1759. This author was furnished with an imperfect Irish Glossary, and he has committed many mistakes in the orthography, by writing down words by the ear, or from the sound. "On ajoute ceux que l'on a appris de vive voix en conversant avec des Irlandois, des Ecoissois, & des Basques."

† In modern *Eirin* (a name of Ireland) we can trace hundreds of names, that existed in ancient *Iran*, such as the sacred river *Soor* or *Suir*; the great river *Gibara*; the desert of *Beabr*; the mountains of *Nedeen*; the towns of *Acho*, *Corke*, *Ardekan*; the wilds of *Burrin*; the high mountains of *Cuilke* and of *Galti*; the sacred hill of *Oul-art*; the territory of *Limerick*, &c. &c. all which can be traced in *Iran*; the number of places in Ireland, the names of which are to be found in Chaldaic and Arabic, descriptive of their situation, would make a volume.

“ Les langues bien connues, bien étudiées peuvent donc révéler l'origine des peuples, leur parenté, les pays qu'ils ont habités, le terme des connoissances où ils sont arrivés, et le degré de maturité de leur esprit.” (Bailly).

“ Il nous a semblé qu'en général les peuples, dans tous les siècles, en se transplantant, ont aimé à reproduire dans les nouveaux pays, qu'ils alloient habiter, les noms de ceux qu'ils avoient quittés, ceux des montagnes, des fleuves, des villes, qui les avoient vu naître, de manière à paroître avoir en quelque fort transporté avec leur patrie, plutôt que l'avoir abandonnée.” (Dupuis sur les Pelasges). Polyh. L. viii.

“ Nunc ad linguam ventum est, in qua maximum est hujus disputationis firmamentum et certissimum originis gentium argumentum. Qui enim linguæ societate conjuncti sunt originis etiam communione fuisse conjunctos, homo opinor nemo inficiabitur.” (Camden, Britannia).

If, then, language is a proof of the origin of nations, as these learned men assert, the ancient Irish, the primitive inhabitants of the western isles, must have been a colony from Asia, because nine words in ten are pure *Chaldaic* and *Arabic*. The construction of the language is also similar to those languages; taking the same *serviles*; using the same *metaphors*, so much admired by modern Oriental scholars, all which are pointed out in the following work. And lastly, the mythology is the same as that of the Brahmins, the foundation of which was Chaldaean, as Sir W. Jones has made appear.

By the following work, I mean to prove the veracity of the ancient history of Ireland, so wonderfully preserved, and so ill understood by those that have attempted a translation, that, in 1786, I was induced to publish a *Vindication* of it, which was followed in 1795, by the more able pen of Sir Lawrence Parsons, in his *Defence of the Ancient History of Ireland*. It is a history, that equally concerns the *English and the Irish antiquary*, for the Irish inhabited Britain before the Welsh, and imposed names on mountains, rivers, &c. which yet remain, that are not to be found in the Welsh language, but all are to be explained in the Irish; this observation was made by that great Welsh antiquary Lhwyd, in his letter to Roland; and to Lhwyd we are indebted for the preservation of many valuable Irish manuscripts. (See the concluding paragraph).

By this publication I mean to prove, that the ancient language of Ireland was the old language of Babylon and of Arabia, introduced in the West by the most direct route could be taken; that its inhabitants worshipped the same deities, particularly *Bel* or *Baal*, the god of
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the Babylonians, Moabites, and Phoenicians,* who worshipped that deity on mountain tops and in towers, but who originally paid no adoration to images. Such was the worship of the ancient Babylonians, and such was the worship of the ancient Irish, who must have left Asia before the worship of images was introduced.

“ *Bel* ou *Baal*, surnommé *Nimrod*, fondateur de plus ancien et du plus vaste empire de l’Orient, n’étoit, de l’aveu même des anciens, que la *divinité* per excellence du *sabaïsme*, la puissance suprême qui avoit débrouillé le cahos et formé l’univers. La plus grande partie des peuples Asiatiques adoroit le *soleil* sous ce nom : les *Moabites*, les *Phéniciens* et leurs nombreuses colonies, étoient de ce nombre : et ce qu’il est utile de remarquer, Diodore nous apprend que *Bel* étoit le *Jupiter* des Orientaux : aussi avoit-il, comme ce dernier, *Astarte*, la même que *Junon*, pour femme. Considéré comme fondateur de Babylone, il paya le tribut auquel la nature a soumis tous les hommes, il mourut ; mais, semblable en cela à *Hercule*, et pour les mêmes raisons, la mort fut pour lui le commencement de sa divinité. On le mit au rang des dieux, et le monument qui lui fut consacré étoit une *TOUR*, qui servoit à-la-fois de temple et d’observatoire.

“ Dans l’origine, les temples des divinités sabaïques furent des *TOURS*, des *pyramides*, des *montagnes*, d’où on pouvoit les mieux observer et recueillir leurs oracles. Dans la suite, le culte des signes symboliques amena une révolution dans les rites, comme elle en avoit fait une dans les idées, et on adora les dieux dans l’intérieur des temples, où on avoit renfermé leurs statues.” (J. M. F. auteur du *Polytheïsme analysé*).

Here is the just description of the Irish *Béal*, *Astoreth*,† and the round towers, so universally dispersed throughout this country, which are still held sacred, and to which the modern places of worship are generally annexed.

The Indo-Scythians were a numerous people, and went under different names, as *Ara-Coti*, *Phoinices*, *Armeni*, &c. &c. (Bryant). The ancient Irish have ever claimed the names of *Aire-Coti* and of *Pheine*, and the Saxon Chronicle denominates them *Armenians*.

The

* The first day of May is still named in Irish *La Beal teine*, i. e. the day of Baal’s fire : there is no other name for May in Irish than *Mi Beal teine*, the month of Baal’s fire. *Beal* was so universally applied to the sun, that at length it became a synonymous name for *fire*, or it was the original name for that element. Scotis *Bele* est signum igne datum à nave (*Ihre*) ; *di-abail*, without fire (Shaw). See my Essay on the Astronomy of the ancient Irish, Oriental Collection, Vol. 3. No. 1. published by Sir William Ouseley.

† *Astoreth*, pronounced *Astore*, is applied to a beautiful female, a Juno, a Venus. Few of my readers are ignorant of the Irish song of *Molly Astore*.

'The most ancient Irish dialect is named *Bearla na Pheine*, and *Beschna na Pheine*, which means the dialect of the *Pheni*; the natural speech of the *Pheine*, a word more like to *PCENI*, which meant the Carthaginians, and denoted nothing less than *Phœnicians*, than it is to Phœnicians; and as that was the term the Carthaginians affected to be called by, in order to preserve the generical name of their first progenitors, so it may be conjectured, that the Irish preserved the same term to denote their first progenitors, the *Phenians* or *Phœnicians*. Read an ancient Irish manuscript, at this day, to a modern Irishman; he will reply, It is in the *bearla feine*, I don't understand it.

The *Pheine* came from Spain to the Western Isles, and to Gaul, according to Irish history, about 700 years before Christ, led by *Milefs*, *i. e.* Dux navium, who had conducted them from Phœnicia. This date agrees with the Spanish historians, of the arrival of the *Milefians* in Spain. Anno 764, ant. Christ. Milefii populi, per annos 28 mare obtinuerunt, unde in Hispania imperium tenuisse putantur, quum ab eisdem in partibus illis per hoc tempus civitates aliquæ inveniantur esse constructæ. (Fr. Tarapha Barcinonen, de orig. ac reb. gest. regum. Hispaniæ). Bochart and Lhwyd agree that an *Iberian*, or Spanish colony, anciently settled in *Ireland*. Even Camden thinks he finds the *Lucensi* and *Concani* of Spain, in the *Luceni* and *Congani*, which Ptolemy places in the south-west of Ireland, facing Spain, and there is strong reason to think their chief settlement must have been in a large district of the county of Corke, which comprehends the entire barony of *Fermoy*, and the half barony of *Condons*. This district was anciently called *Pheinnith*, the country of the *Pheine*, and *Magh-Pheine*, literally meaning, the plains of Phenians, PHCENIO-MAGUS. The inhabitants were always called *Feara-Maigh-Pheine*; afterwards the word *Pheine* was left out, as making the name too tedious, and only a part of the compound preserved by the moderns, who to this day call it *Feara-maigh*, in English FERMOY.

Besides the affinity, or rather similitude of names, there are still to be discovered in the same district other plain monuments of *Chanaanitic* or Phœnician fashion, such as are described by *Dom Calmet*, in his learned comments on the Pentateuch; I mean, large pillars of rude stone, perpendicularly erected, either separately, or joined with others in squares and circles, whereof some are placed as supporters to flat stones of a surprizing magnitude, either in an inclined plain, or horizontal position. The Chanaanitic altars, which the people of God were commanded to demolish, were of this kind of structure. Deut. 7, 5. Exod. 23, 24.*

These

* See my enquiry into the first inhabitants of Ireland, Collectanea, No. V. in 1781.

These monuments, vulgarly called Druids altars by the English, are named by the natives *Leaba na Pheine*, the blaze or altar of the *Pheine*; they are again distinguished by the name of the deities, to whom they were raised, as *Leaba-Cailee*, *Leaba-Diarmut*, *Leaba-Graine*,* &c. &c. (See Smith's History of the Co. of Corke).

To this let us add, that the construction of the old Irish language is similar to the Chaldean or Phœnician, and the language itself so similar to the Punic, that, by the Irish Dictionary, I was enabled to translate the Punic speeches in Plautus, and I think we cannot hesitate to declare, that, by *Bearla-na Pheine*, the Irish must mean the Punic tongue, and by *Pheinith*, or *Pheinniath*, the country of the Pheine, or Phœnicians, *i. e.* Ar. نَابِيَا *nabiat*, country, region, district, territory.

The Saxon Chronicle attributes the construction of Stonehenge to the ancient Irish. Its ancient name, *Choir Gaur*, expressly means, in Irish and Chaldee, a temple dedicated to the Sun, from Ch. גָּרֵר *garr*, *adurere*, whence *Grian*, the Irish word for the Sun, compounded of *garr*, and *an*, a planet. On the borders of Lough Gour, in the county of Limerick, are several small temples yet remaining, from whence the lake is named. The next in magnitude in England is *Roll-drich*, a name very similar to the Irish and Chaldee *Real-drach*, or *Rahal-drach*, *i. e.* the circle or revolution of the stars, the *Zodiac*. Another, named *Abery*, is a corruption of the Irish *obair*, Chaldee, *hobar*, an observer of the revolutions, whence its old name *Overton*, corrupted from *hober-don*, or *obar dun*, an observatory. See my Essay on the Astronomy of the ancient Irish, Oriental Collection, Vol. 1 and 2. And as our Pheine peopled the coast of ancient Gaul, the country of the *Ruadan*, or *fear-gal*, the red, the flame-coloured haired men, I have no doubt but that they erected that stupendous pile of four thousand pillars of huge stones at *Carnaca*, or the field of *victory*, in the country of *Pheiniath*, the *Veneti* of Cæsar, and that this monument was made in memory of the victory gained over the natives, on which occasion they always sacrificed to the god of war, *Madhm*.

That the Irish *Sôm*, or Hercules, led a colony to Gaul, under the name of *Ogham*, or *Ogmios*, the author of the Ogham, or mysterious alphabet, will appear in the sequel; he was the *Ogmios Hercules* of Lucian, and the Egyptian *Somus*, according to Jablonky, and the *Ogham-Griannach* of the Irish.

The name *Gaul*, or *gal*, in Irish, is synonymous to *ruadan*; *gal* signifies a fiery red, as *gal-suip*, a flame of straw; *ruadan*, a red-haired man, is from the Arabic رَادِنِي *radini*, *i. e.*

d

flavum

* Garan was the name of Belus; see Note *, p. 9.

flavum et crocum, whence the *Rhodani* of Gaul, as Bochart has proved. The Britons were named by the old Irish *goi-'ban*, and *fir-geal*, white or fair-haired men—*do gnid an fir-geal, dubb*; to make a white man black, is a common saying, like the Latin *recta faciunt prava*. *Goi-'ban*, or *gui-'ban*, is pure Phœnician. See the Dictionary at the word.

Before the description of this very extraordinary monument at Carnac, it is necessary to rectify the mistakes of Roland and O'Brien. *Carn*, say they, signifies a heap, a pile, consequently an altar. No reference can be more foreign to the meaning of the word; it was never applied to an altar, but to a pile or heap of stones, as monuments to the dead. A remarkable one was left by the Phœnicians in Minorca, but their altars are similar to what we call Druidical altars in Ireland. 'The carns or piles were made by the friends of the deceased. *Ni curfadh me cloch ar do carn*; I will not cast a stone on your carn, is one of the most bitter expressions you can use to an old Irishman; it is a pure Arabic word, *قرن kern*, or *karn*, parvus mons (Gol.), a tumulus of sand, a top of a mountain higher than the rest. (Richardson).

Cearn, the place of sacrifice, *i. e.* an altar, alike in sound, but from a different root, is derived from *cearram*, or *caram*, to kill, whence *cearnac*, the sacrificing priest, and *cearn*, an altar, the *place of slaughter*. *Beag-cearna*, the harlot of the altar; * Ch. *חרום charum*, internecio; *חרמה charma*, nomen proprium loci sic dicti, quod ibi hostes Israelitarum fuerint caesi. Numb. 21. 3. Græce *ἐρμα*. Hence the Irish *kearn* or *cearn*, a soldier, a slayer. The altars of the Pagan Irish were on flat stones, raised on three uprights: multitudes yet remain undisturbed, and are called by their ancient name *leaba*, from *להב lehab*, flamma. In the explanation of this word, O'Brien is perfectly right. *Carn*, says C. Baudoin, in the explanation of *carnac*, dans son acception primitive, il exprime l'idée de vaillant, de guerrier distingué. So in Irish *cear*, and its diminutive *cearn*, victory; *cearn tuais*, athletick laurel, *i. e.* Ar. *تويض tawiz*, the reward of *كاهر kabher*, the conqueror; *كهر kabher*, victory. We shall now give C. Baudoin's description of this wonderful monument.

“ Quel spectacle imposant ! Quelle âme froide pourroit se garantir de l'enthousiasme qu'il inspire !

“ Peignez

* Wherever the doctrine of Boodh prevailed, female slaves were dedicated to the altar. It is remarkable, says Mr. Maurice, that the Brahmins, while they rejected the religious worship of Boodh, retained one peculiar and agreeable appendage of that religion; “ the women, or *female slaves of the idol*; public women, devoted in their infancy to this profession by their parents.” (Indian Antiq. V. 3. p. 391.)

“ Peignez-vous une colonnade immense de pierres, au nombre d'environ quatre mille,
 “ plantées en quinconce et par allées parallèles, tirées au cordeau, sur le terrain le plus élevé,
 “ en face de la mer, depuis le bourg de Carnac, jusques vers la Trinité, dans un espace de plus
 “ de mille toises de long, sur cinquante de large. Les intervalles de ces onze files, entre elles,
 “ sont inégaux, les uns étant de six, les autres de cinq, de quatre, de trois, ou même de deux
 “ toises de largeur.

“ La distance des colonnes dans chaque file, n'est pas plus régulière, puisque là elle est
 “ de 18 pieds, ici de 20 ou de 25. Pareille disséminance dans la grandeur et la forme des
 “ pierres : dans la même allée, on en voit dont la grandeur n'excède pas celle des bornes
 “ communes ; il en est d'autres, surtout à l'extrémité des rangs, dont la hauteur est de 16,
 “ 18, et même de 20 pieds hors terre ; la masse en est si prodigieuse, qu'elle doit peser près
 “ de cent milliers.

“ Deux ont particulièrement fixé mon attention ; l'une, à peu près au milieu de l'enceinte,
 “ offre une sorte de chaire taillée dans le bloc ; il est évident qu'elle servoit aux allocutions
 “ militaires, ou aux prédications druidiques ; l'autre, actuellement couchée par terre, à l'ex-
 “ trémité occidentale des alignemens, est creusée en demi-sphéroïde allongé, dont le plus grand
 “ diamètre est de 10 pieds, et le petit de 6 ; cette forme la rendoit propre à recevoir des vic-
 “ times : il est probable que c'étoit un autel, car on ne trouve pas d'autres pierres semblables
 “ dans cette forêt d'obelisques.

“ Nulle inscription n'en indique l'époque et la destination : nul écrivain ancien n'en parle,
 “ et nos historiens n'en font pas la plus légère mention.”

C. Baudouin then offers his conjectures, and although he quotes Davies, Pelloutier, and others, to convince us, that *carn* signifies a tumulus, he yet concludes that these pillars are monuments of the dead, where he can find no tumuli. (Voyage en Bretagne, par I. M. Baudouin, Paris, An. VIII.—1800).

About five miles from *Carnac* is a like colonnade of two hundred stones, called *Ardeven*, in Irish *Ard-eamhan*, pronounced *Ard-eawan*, that is, the great or magnificent palace ; *Eawan-maca* was a noted palace of the Connacian kings in Ireland ; ارد ايوان *ard-eiwan*, a magnificent palace.

These monuments have been described before by several writers. *M. de Sauvagère*, chief engineer of that district, took them for the remains of a camp, and as Cæsar attacked the Veneti, thinks they are the remains of a Roman camp. *M. de Robien* attempts to account

for them physically; that they are the natural rocks of the soil, the earth having been washed away by a deluge.

That excellent antiquary Count *Caylus*, comparing them to similar monuments in the British isles, denies that they are the work of the Gauls, because such monuments are never found in the interior of France, but only on the coast. Secondly, That these monuments give the idea of an established worship, to which the ancient Gauls were strangers. Thirdly, That they and the Franks were not accustomed to erect such monuments. Fourthly, That they were erected by a people, who were only masters of the coast, and that they belonged to a nation, that had a knowledge of the mechanic powers. He then shews, that like monuments are found in Britain, and that these must have been erected by the same people, who were prior to the time of Cæsar, for no one would be hardy enough to say, the monuments of Britain were erected since the fall of the Roman empire. (*Caylus*, Vol. V.).

Since the publication of my *Vindication*, our learned countrymen in the East have wrought with zeal in the rich mine of Brahminical history: every volume of that learned body brings fresh proof of the veracity of the history of ancient Ireland. Emigrating colonies never change their names: strangers may impose others, but the original name is hereditary; *Eirin* in the West, is the same as *Iran* in the East. *Phail*, another name of Ireland, is the same as *Pali* in the East. It is an observation of Camden, that, if you run over the names of ancient and modern nations, you will find that every nation is differently named by others, and by itself.

The most ancient colonies of this island denominated themselves *Aiteac-Coti*, *Aire-Coti*, and *Phaili*, descended from *Magog*, which is the same thing as if they had called themselves *Southern Scythians*, or *Indo-Scythæ*. The Arabs, Persians, and Turks, have always distinguished the Northern Scythians from the Southern Scythians, says D'Herbelot, by the names *Jaguige* and *Maguige*, or *Gog* and *Magog*, by which they understood the same as they do by *Gin* and *Magin*, or *Tchin* and *Matchin*, that is, the Northern Chinese and the Southern Chinese.

Aiteac-Coti and *Aire-Coti* signify royal shepherds, *Phaili* shepherds, whence Ireland was called *Inis-Phail* or *Fail*, the island of the *Palli* or shepherds, or sheep-pasture.

They were originally seated on the river Indus, in *India Lymerica*, or Indo-Scythia. The Indus they denominated *Soor*, or the sacred water,* a name it preserves to this day; a name they gave to the *Suir* in this country. *Sean-ain*, i. e. the sacred water, now the Shannon, was another *Ganges*, to the *Aire-Coti*.

They

* See *Zour* in the *Zendavesta*, p. xlv. Pref.

They were the ancient *Cuthi*, *Pali*, or shepherds of *Iran* or Indo-Scythia, otherwise *Armenia*, where they mixed with the *Bologues*, a nation of Persians, (The *Baloches*, says Mr. Wilford, in his description of Caucasus, seem to be the remains of some colony of Tartarian origin.) with the *Dedanites* of Chaldæa, and with the *Omanite* Arabians of the Persian Gulph, forming together a body of people, denominated by themselves *Pheni*, or warriors, and by the Greeks *Phœnicians*. From *Coti* or *Cuti* the Greeks, and probably themselves, formed *Scoti* or *Scuthæ*,* whence *Indo-Scuthæ*, a name, as Mr. Wilford observes, that had no relation whatever to *Scythia*.

All the country between the Indus and the Caspian and Mediterranean seas, down the Euphrates, and along the Persian Gulph, including Syria, Phœnicia, and India Lymerica, was anciently denominated ARMENIA. The eastern people, says D'Herbelot, gave the name of *Armeniab* to those nations, the Greeks and Romans called *Parthians* or *Persians* (D'Herbelot). *Confitendum erit a Judæis totam Scythicam, Armeniam vocari.* (Goropius Becan. Indo-Scythica, L. 5.): this author must mean Indo-Scythia only. See also Richardson at the word *Arminab*, and Moses Choronenfis. Therefore, when the Saxon Chronicle brings the primitive inhabitants of Britain from *Armenia*, and the Irish history from the *Egyptian port of Tyre*, there is no contradiction, for the coast of Tyre was in Armenia.

In astronomy and navigation our *Aire-Coti* excelled: they had the art of fusing metals; of manufacturing linen and woollen cloths, calling them by the Arabian names; in fine, they answered the character of the *Aire-Coti*, given by *Dionysius*, *Per.* which has been translated by the learned Bryant in the following lines, beginning at V. 1088:

Upon the banks of the great river Ind
The southern Scuthæ dwell: which river pays
Its watry tribute to that mighty sea
Stiled Erythræan. Far remov'd its source
Amid the stormy cliffs of Caucasus:
Descending hence through many a winding vale,
It separates vast nations. To the West
Th' Oritæ live and Aribes; and then
The *Ara-coti*, fam'd for linen geer, &c. &c. &c.
To 'numerate all, who rove this wild domain,
Surpasses human pow'r: the Gods can tell,
The Gods alone; for nothing's hid from Heaven.

Let

* *Amarunt Græci & in primis Æoles præposito S vocabula & nomina propria augere, ita Stephano teste, pro Cimbri, Skimbri dixere.* (Ihre de Lingua Scythica). S is a servile in all the Oriental languages; and, in Irish, hundreds of examples will be found in this Dictionary.

Let it suffice, if I their worth declare :
 These were the first great founders in the world,
 Founders of cities and of mighty states,
 Who shew'd a path through seas, before unknown ;
 And, when doubt reign'd, and dark uncertainty,
 Who render'd life more certain. They first view'd
 The starry lights, and form'd them into schemes.
 In the first ages, when the sons of men
 Knew not which way to turn them, they assign'd
 To each his just department ; they bestow'd
 Of land a portion, and of sea a lot,
 And sent each wand'ring tribe far off, to share
 A diff'rent soil and climate. Hence arose
 The great diversity, so plainly seen
 Mid nations widely severed.

“ Such,” continues Mr. Bryant, “ is the character given by the poet Dionysius of the Indian Scuthæ, under their various denominations. They were sometimes called *Phoinices*, and those of that name in Syria were of Cuthite extraction. In consequence of this, the poet, in speaking of them, gives the same precise character, as he has exhibited above, and specifies plainly their original.

Upon the Syrian sea the people live
 Who stile themselves *Phœnicians*. These are sprung
 From the true ancient Erythrean stock ;
 From that sage race, who first essay'd the deep,
 And wafted merchandize to coasts unknown.

“ When these Scuthæ were ejected from Egypt, they retired to many parts, and particularly to the coast of Syria, which they occupied, under the titles of *Belidæ*, *Cadmians*, and *Phœnices*. A large body of them passed inland towards the north, under the name of *Sacæ*, who got possession of Sogdiana, and the regions upon the Jaxartes ;* their country was called *Sacaia* and *Cutha*.

“ The poet *Charilus* has given a curious history of the Sacæan Scythæ, of whose ancestry he speaks with great honour, when he is describing the expedition of Alexander the Great.

Next march'd the Sacæ, fond of pastoral life,
 Sprung from the Scythic Nomades, who liv'd
 Amid the plains of Asia, rich in grain.
 They from the shepherd race derive their source,
 Those shepherds, who in ancient times were deem'd
 The justest of mankind.

“ Yet

* *Sacæ* is synonymous to *Coti*, from the Ir. *sea*, or *shea*, Ar. *shawa*, a sheep, as will be shewn in the Preface.

“ Yet we find, that the Sacæ by some have been represented as cannibals; from whence we may perceive, that people of the same family often differed from one another.”*

In like manner the ancient Irish, by mixing with the Danes and Norwegians, not only lost the arts, but their language, and became ferocious like their invaders.

Monsieur *D'Ankarville*, in his Enquiry into the Origin and Progress of the Arts and Sciences of Greece, traces the Sacæ step by step, as Mr. Bryant has traced the Cotti, or Indo-Scythæ.

“ The Sacæ, he says, “ were the inventors of arms and military dress. The short sword, called *sabs* by the Saxons, signifies the sword of the Sacæ; as with us (the French), *bayonette* and *pistolet* denote the species of arms invented at Bayonne and Pistoia. Hence the Greek *Σαγν* whence *Σαγμα* the shield and the bag to carry it in; hence also *Σαγος* *sagum*, the name of a military dress with many nations; hence *sagitta*, a dart, an arrow; hence *Scuthæ*, archers—Scythes qui primus arcus sagittarumque usum invenisse dicitur (Plin.).

“ If as warriors the Sacæ invented arms and military dress, so as *shepherds*, at their leisure, they were the authors of music and musical instruments. The *Σακκαδον* of the Greeks derives its name from them.”

To this we may add the *clar-seac*, or harp of the Irish, signifying the music of the Sacæ; *ceil-ar-sacæ*, contracted to *clar-seac*. *Ceil*, and *ceol*, signifies music, harmony; *ceilier*, the harmony or singing of birds, from the Chaldee *חלי cheli*, dulcis. Quare vocarunt Chaldæi *tibiam Chelil*? Quia *cheli*, dulcis erat sonus ejus. (Buxt.)

Let those, not satisfied with the arguments I have used, to prove the ancient inhabitants of this island to have been the Indo-Scythæ of Asia, shew, in what other manner the mythology of the Chaldæans and Brahmins could have been so well established here. Let them shew, how the names of *Budh*, *Sacæ*, *Paramon* (the founder of the Brahminical doctrine), could have been introduced into ancient Ireland, or how they came by the worship of *Cali* and *Dermot*, whose altars still are known by that name.

There are those, who ignorant of the language of the country, and of every other tongue, but English, Greek, and Latin, following *Jornandes*, will bring them from *Scandinavia*, clothed in skins and furs. I would ask these wise men, how came they by so many terms of the civilized nations of the East? If these barbarians were furnished with linen and woollen cloths by their European neighbours, how comes it, that these barbarians gave the Arabic names of *aneat* to the first, and *fuaite* to the last? When they trafficked, how came they by
the

* Bryant's Mythology.

the Hindoostanee *pyse* and *tuke* (*piofa*, *toic*) for money, and the Chaldee *gerati* for the same? When they were taught to write, how came they to give the Chaldæan names *moun* to a letter of the alphabet, and *AB-gitir* אב גטר to the alphabet; *cairt* to a writing, *stair* to a writer, and the Arabic *tarik* to a history or chronicle? St. Patrick did not teach them these names, nor, that the tree was the symbol of knowledge. Who taught them to call the game of chess *caomaigh*. pl. of *caomai*, armed men, men expert at arms, in Arabic *کامی* *kami*; and *cathar-anga*, the four armies in battle array; and *phit-cail*, or *fit-ciole*, the army of *Phit*, which I take to be a proper name; and *Beart-nard*, the game of *Nard*?

Caomai, an armed man, is the Irish name of the constellation *Orion*, and is doubtless the *כמה* *Kimah* of Job and of Amos, as *Costard* has asserted in his *Ancient Astronomy*.

Cathar-anga is the *Chaturanga* of the Hindoos. "Chess," says Sir W. Jones, "seems to have been known in Hindoostan immemorially, by the name of *Chaturanga*, that is, the four *anga's*, or members of an army; it is called *Chaturaji*, or the four kings, since it is played by four persons, representing as many princes."

Phit-cail, or *fit-chiolle*, as it stands in Shaw and O'Brien, from *cail* an assembly, an army, a body of men, a troop of cavalry; Heb. קהל *kahal*, congregare se; in Arabic خيل *kheil*: the armies of *Phit*. I know not the origin of the last word, but it appears to be the *Περσικα* *Petteia* of the Greeks. The ingenious and learned author of an inquiry into the ancient Greek game *Petteia* (chess), supposed to have been invented by *Palamedes*, antecedent to the siege of Troy, clearly proves that it was of *Scythian* origin, invented by the *shepherds*; that it had been long known among the *Tartar* tribes, who taught it to the Chinese, with the Indian improvements. *Nard* is the Persian نرد *nerd*, the game of chess, draughts, &c.

To obviate objections to many words in Irish, similar to the Latin, I will here apply the words of the late learned Gebelin; speaking of the Irish language, he says, "*Dira t'on que les Irlandois ont emprunté des Romains les mots, qui leur sont communes avec eux, lorsque ces mots se retrouvent dans les langues de la haute Asie, dans le Persan le plus ancien, et aux Indes? Le pretendre ce seroit montrer le devouement le plus absurde, pour des systemes dénués de tout fondement; ce seroit se refuser à toute lumiere, à toute raison.*" (*Origine du Langage*).

If by the study of the Irish language, I have thrown the least light on the ancient history of these Western Isles, a subject that has hitherto been much obscured, I cannot think my pains misemployed; and I have no reason to set such a value on my labour, as not to think it
amply

amply repaid, if it be so successful as to engage the attention of the lettered public; their opinion will determine the publication of the complete Dictionary.

Having frequently mentioned Mr. Lhwyd's opinion, that the old Irish inhabited Britain, before the arrival of the Gomerians, or Welsh; we shall here transcribe his reasons for that assertion,—“*It is manifest, says he, that the ancient inhabitants of Ireland must have been the inhabitants of Wales, when the many names of rivers and mountains throughout that country were given; for they are identically Irish and not Welsh—for instance, Uiske or Uisce, water, (among many others) whence so many rivers in Britain are named;* and having looked for it in vain in the LEOGRAN British, still retained in Cornwall and Basse-Bretagne; and reflecting, that it was impossible, had it been once in the British, that both they and we should lose a word of so common an use, and so necessary a signification; I could find no room to doubt that the old Irish have formerly lived ALL OVER THIS KINGDOM, and that our ancestors forced them to Ireland.*”

In the subsequent pages I have demonstrated, that the deities of the Hindoos, and of the Pagan Irish, were the same in name, and attributes. There is another part of devotion similar also, which I shall here describe with reluctance, fearing to offend the delicacy of the reader, but which, as the learned *Maurice* observes, writing on the same subject, in obedience to the stern mandates of truth, obliges us to describe, and that is, the worship of *Bud*, alias *Muid*, or *Modb*, alias *Beal-poir*, alias *Bal-feargha*, or *fargha*, alias *Deona*, or *Deonahd*, &c. all Irish names for the *Linga* of the Hindoos; to which we may add *Earb-bal* as it stands in the dictionaries; Ar. *ارب* *Erb*, membrum genitale.

Modb, i. e. *car*, i. e. *fargha*, nomen membri virilis (Cormac's Gloss.); this is the *mahody* of the Gentoos, and the *كبر* *ker* of the Persians. *Beal-poir*, the lord of seed, race, propagation,† must be the *בעל פער* *Baal-peor* of scripture, and *Bal-fargha* must be the Hindoo *P'hala-argha*. *Deona*, or *Deonahd*, is the Hindoostanee *Dundee*, another name for the *Linga*;‡ in Sanscrit for the *pudendum muliebre*.

“Those mysterious types, *P'hala-argha*,” says Mr. Wilford, “which the later mythologists disguised under the names of *Pallas* and *Argo*; and this conjecture,” adds Mr. W. is confirmed

* In the Irish word *Uiske*, the Orientalist will recognize the Heb. and Chald. *השקה* *hiska*, to water, to drink, to moisten. Thou shall make them *hiska* (drink) of the river of thy pleasures. Psal. 86, 9.

† *Por*, seed, race, propagation. Cumberland derives *peor* from *פער* *peor*, or *payar*, *DENUDARE*, from whence he thinks the god *Priapus*; but the *argha* was filled with fruits, flowers, seeds, i. e. *نوني* *noonee*.

‡ In Hindoostanee *جون* *jon*, in Ir. *Dheona*, pronounced *Tona*, in Sanscrit *Toni*.

confirmed by the rites of a deity, named *Pelarga*, who was worshipped near *Thebes*, in *Bæotia*, and to whom, says *Pausanias*, no victim was offered but a *female recently covered and impregnated*."

"The Indians," continues Mr. W. "commonly represent this mystery of their physiological religion, by the emblem of a *Nymphaea*, or *Lotos*, floating like a *boat* on the boundless ocean, where the whole plant signifies both the earth, and the true principles of its *fecundation*; the germ, both *Méru* and the *Linga*: the petals and filaments are the mountains, which encircle *Meru*, and are also a type of the *Yoni*."

"Another of their emblems is called *Argha*, which means a cup or dish, or any other vessel, in which fruit and flowers are offered to their deities, and *which ought always to be shaped like a BOAT*, though we see *arghas* of many different forms, oval, circular, square; and hence it is that *Isvara* has the title of *arghánátha*, or, the lord of the *boat-shaped* vessel. A rim round the *argha* represents the mysterious *yoní*, and the navel of *Vishnu* is commonly denoted by a convexity in the centre, while the contents of the vessel are symbols of the *linga*. This *argha*, as a type of the *ádhára-s'acti*, or *power of conception*, excited and vivified by the *Linga* or *Pballus*, I cannot but suppose to be one and the same with the ship *ARGO*, which was built, according to *Orpheus*, by *Juno* and *Pallas*, and, according to *Apollonius*, by *Pallas* and *Argus*, at the instance of *Juno*."* (Wilford on Egypt and the Nile, from the ancient books of the Hindus. Af. Ref. V. 3).

The following quotations will prove that we have not mistaken this subject.

בְּעַל בְּרִית *Baal berit*, i. e. dominus foederis; בַּעַל *Baal*, fuit *caput membri virilis*, sicut dicitur, *Et posuerunt sibi BAAL BERIT in Deum*. Videntur hic innuere velle, *Baalem* habuisse speciem *membri virilis*, & ideo factum fuisse *Baal berit*, hoc est, foederis, quia in membro virili extabat signum foederis, circumcisio nempe, q. d. Dominus (membri) foederis, (Buxt. Lex. 2675). Chald. בַּעַל *Baal*, de legitimo mariti cum uxore congressu usurpatur, ut apud Rab. laté de quolibet etiam meretricis & illicito, ex בָּא et עָל, coeo, congregior; Ar. ولي العهد *waly alahad*, nomen idoli. Videtur habuisse speciem membri virilis, in quo extabat signum foederis, nempe circumcisio (Castellus).

Bud, *bod*; the vulgar name of this member in Irish is the Hindoostanee and Persian بون *bud*. Tria inde genera eunuchorum veniunt, quos *sandali*, *budami*, et *kafuri*, nuncupant. Priores partibus genitalibus radicaliter exsectis—*Atleesi* nominant. *Bodami* pars solum penis relinquitur.

Kafuri

* Pluto on Isis and Osiris.

Kafuri adhuc teneræ ætatis testes vel compressi conficiuntur, vel exsecantur (Ayeen Akbery, T. 2. p. 8.)—22 dies est *بال* *bal*, idem qui Indo-Perfis & Gilolenfibus *کوان* *Ghuad* seu *Gowad*—cumque *bad* significet ventum, hoc censetur nomen angeli, qui præest ventis, atque connubio & matrimonio, & conductui omnium rerum, quæ fiunt hoc die. (Hyde, Rel. Vet. Perf.).

The origin of the *Argba* is thus described by Mr. Wilford from the Puranas. “*Satyavrata* (Noah) having built the ark, and the flood increasing, it was made fast to the peak of *Nau-bandha*,* with a cable of prodigious length. During the flood, Brahma, or the creating power, was asleep at the bottom of the abyfs; the generative power of nature, both male and female, were reduced to their simplest elements; the *linga* and the *yoni* assumed the shape of the hull of a ship, since typified by the *argha*, whilst the *linga* became the *mast*. *Mahadeva* is sometimes represented standing erect in the middle of the *argha* in the room of the mast.” (Wilford on Mount Caucasus, Af. Ref. V. 6.)

In the Vindication of the ancient history of Ireland, I gave a drawing of the *Bal-fargha*, *Bud*, or *Muidh*, that existed a few years ago, and probably does at this day, in the island of *Muidhr*, off the coast of Sligo, now corrupted to *Muibra* and *Murra*; it is the exact representation of the *Mahoody* of the *Gentoos*, found in the island of Elephanta, near Bombay, by Captain Pyke. The drawing and description are hereunto annexed.†

It is the *mahoody* of the *Gentoos* at Elephanta, the *mahadeo* of the Brahmins of Hindostan, the *mudros* of the Greeks, and the *sum-naut* of the Hindoos, who were represented by one stone, fifty cubits in height, forty-seven of which were buried in the ground. (Ind. Ant. 112 to 368.)

I hope the explanation of the *argha* by the Irish *arg*, a ship, and *fargha*, the membrum virile, *i. e.* *argha*, with the Irish and Arabic inseparable article F, will give no more offence to our English reviewers; to which I beg leave to add, that the Irish, *long*, a ship, is not unlike the Indian, *linga*.

I agree with the Monthly Reviewers, that *etymology* alone affords but a slender and precarious basis, on which to build any important conclusions; yet those authors allow, that etymologies have had, and may have their use, but they require profound learning, a cool judgment, and skilful and cautious application, to effect any reasonable purpose.

e 2

It

* *Nau*, a ship, and *bandha*, to make fast; in Irish *Naoi banda*.

† For further particulars of the *Itbiphallic* rites, see Maurice's Indian Antiquities, Vol. 2.

It would be presumptuous in me, to think myself endued with these qualifications; but where I find monuments, names, and history concur, it can be no impropriety to explain by etymology. The history of this island (which equally concerns all the British isles) has hitherto lain concealed in the original tongue, or has been translated by men of weak minds, entirely ignorant of ancient history and geography, of Oriental languages, and even of that of their forefathers. Had this history been found in the old British tongue, or in the Saxon Chronicle, there would have been hundreds of editions, and thousands of comments.

To conclude; the learned and Rev. Mr. Maurice, after comparing the rites of the Brahminical religion with that of the British Druids, says, "*The sum therefore of my remarks is, that the great outline of the Brahmin creed of faith, consisting of an heterogeneous mixture of the principles of the true and false religion, were formed in the school of CHALDEA, before they left SHINAR—that they were divided into many sects, bearing the name of BRAHMA, VEESHNU, SEEVA, and BUDDHA; and that THIBET, the highest and most northern region of India, was peopled with Brahmins of the sect of the last-mentioned holy personage, who appears, from indubitable evidence, to be the Mercury of the west: that these priests spread themselves through the northern regions of Asia, even to Siberia itself; and gradually mingling with the great body of the Celtic tribes, who pursued their journey to the extremity of Europe, finally established the Druid, that is, the Brahmin system of superstition in ancient Britain. This, I contend, was the first Oriental colony settled in these islands.* (Maurice, Indian Antiquities, Vol. 6.)

The assertion of Sir Wm. Jones, that these western isles were peopled by the Indo-Scythæ from Iran; the discoveries of Mr. Wilford from the books of the Brahmins, that they were acquainted with these western isles; the ancient history of Ireland, detailing the migration of the first colonies from India, wherein BUDDA is made predecessor to SACA, the ancestor of PARAMON, who was the founder of the Brahminical religion, together with the mention of CALLEE, DERMOT, ARUN, and many other deities of the Brahmins, are stubborn facts, agreeing with the opinion of those learned gentlemen, plainly proving the religion of the Pagan Irish was that of the Brahmins; and as it was acknowledged by that great Welsh historian *Lhwyd*, that the Irish were the primitive inhabitants of all the western isles, till driven out by the Celtic tribes, it appears to me, that this Brahminical doctrine was communicated by the first inhabitants to their invaders, and thus spread itself northwards, under those corrupted names of deities we find expressed in their creed of faith; and on this invasion, probably, some of the original colonies *returned* to India by the route they came, and hence those accounts of the western isles, in the *Puranas*, discovered by Mr. Wilford.

Ce qui vient d'être dit, suffit pour faire entrevoir que la plupart des usages du Paganisme n'étoient que des fragmens detachés d'un système plus general, dont le peuple n'avoit plus aucune idée raisonnable des les premiers temps de l'histoire. Cette doctrine si cachée chez les Grecs, & dont on voit les traces dans les premiers tems, indique que *la subtilité des Indiens modernes est infiniment ancienne, & que leur pays est peut etre la source de toutes les subtilités semblables, qui de chez eux sont repandues par tout le monde.* (Boulanger, Antiq. dévoilée, T. 2.)

This is the opinion of a learned man, after comparing the religious usages and customs of the Greeks, Romans, and of all other ancient people, and who wrote half a century prior to the publications of Jones, Wilford, Maurice, &c.

This Oriental colony, Mr. Maurice explains in Vol. 3, p. 496, to have been *Indo-Scythians*, or, as Sir Wm. Jones calls them, *Southern Scythians*, from whom we derive the *Cuthi*, or ancient Irish, the primitive colony of the British Isles; but it does not appear, that they had any connexion with the Celtic tribes, till their meeting in Spain, and finally in Britain, from whence the Brahminical doctrine might have been in part extended to them, and by them, to their northern neighbours, if ever it did manifest itself in those regions.

The return of the Indo-Scythæ from the West to India, by which the knowledge of the British Isles is discovered in the books of the Brahmins, is thus related in a Purana. "*Devanahusa* visited the countries in the west, and there built cities called after his own name; he gave also names to rivers, and particularly to the Danube and Yster. His route is thus described; he first descended from the elevated plains of little *Bokhara* with a numerous army, and invaded the countries of *Samarcand*, *Bablac*, and *Cabul*, which were then inhabited by the *Sacas*, and *Sacasenas*; he conquered afterwards *Iran*, *Egypt*, and *Ethiopia*, and proceeding afterwards through the dwip of *Varaha*, i. e. Europe, he conquered *Chandra-dwip*, or the *British islands*. He went thence into *Curu*, which includes the northern parts of Europe, and the whole of *Siberia*; having conquered *China*, the countries to the south of it, and *India*, he returned to the plains of *Meru*, through the pass of *Hardwar*. (Wilford on Mount Caucasus, Af. Ref. V. 6.)

The Gypsies of Bohemia and Hungary speak the language of Hindostan, as Marsden and Grellman have proved. May they not be the remnant of this great army, left behind sick, or have been deserters from it?

Description

*DESCRIPTION of INNIS-MUIDHR, or MURRA, and of the BAL-FARGHA, or PHALLIC
MONUMENT, mentioned in p. 29.*

THE island of Innis Murra lies off the coast of Sligo, about three miles distant from the continent, opposite to *Stridagh*, the seat of Ormsby Jones, Esq. ten miles east of the town of Sligo. It contains 130 acres, two wells of excellent water, and some bog of remarkable good turf. The inhabitants are few.

The monument of the *Phallus* is inclosed in an area of 180 by 100 feet, by a stone wall, without cement, ten feet high, varying in the thickness from five to ten feet.

The island has been held sacred from the times of paganism to the present. On the opposite continent are limestone rocks, which, by the effect of water, are worn into pieces resembling petrified snakes. Here, they tell you, St. Patrick assembled, and destroyed all the serpents of Ireland.

Within the surrounding wall above mentioned, are three churches or chapels, of stone and mortar, visibly of more modern date than the wall. All males are buried in one church, and the females in another; two chapels are dedicated to St. *Molas*, and the other to *Cumkill*. In the thickness of the surrounding wall several small cells are made: they are covered with earth, to resemble a *Durg*, or cave. Many devotees from the continent flock to this island to do penance in these cells, and many are brought from great distances to be buried in the churches. Should the wind prove stormy to prevent the passage, the corpse is interred on the continent, in sight of the island. In a small chapel stands a wooden image of St. *Molas*; here the inhabitants assemble to pray on Sabbaths and holidays.

The miraculous stories told by the inhabitants of St. *Molas* are too ridiculous for insertion.

There is a flight of stone steps in one of the wells, which appears to have been the place of ablution of Pagan times.

REFERENCES TO THE PLATE.

FIG. I. *b. b. b.* The surrounding wall, built without mortar, of very large stones; from five to ten feet wide, and ten feet high.

c. c. c. Cells covered with earth—all that part shaded lightly, consists of earth thrown up, so as to make the cells appear subterraneous; they have been vaulted, but some have now fallen in.

d. d. The entrance, so narrow as scarce to admit a man to pass.

A B. Chapels, dedicated to St. Molas.

C. Ditto, to Colum-kill.

D. The *Linga*, *Bud*, or *Phallus*, surrounded by a parapet wall.

FIG. II. View of ditto.

FIG. III. The monument of *Mahoody* in the island of Elephanta in the East Indies, from a drawing made by Capt. Pyke. See *Archæologia of the Antiq. Society of London*, Vol. VI.

I have taken this opportunity of exhibiting a very curious copper coin found in the ruins of an old castle in the King's County. The engraving is the size of the original. On one side is a *fleur-de-lis*, boldly relieved; on the reverse some unknown characters, apparently Oriental. Reversing the *fleur-de-lis* vertically, the characters appear as in the plate. This flower was a very ancient symbol, with the Brahmins, it represents *Gonesa*, god of wisdom; it was the emblem of the *Phœnician Hercules*, as the navigator of three seas, the Mediterranean, the *Ægean*, and the Ocean, whence some antiquaries think the *fleur-de-lis* came to express the northern part of our charts. With the Egyptians and Babylonians, it was the emblem of power. Monsieur *Sonnini* discovered an Egyptian statue, holding a sceptre, which terminated in a *fleur-de-lis*. The prophet *Baruch* testifies, that the Babylonian idols had sceptres, Ch. 6. 14.—And he that cannot put to death one, that offendeth him, holdeth a sceptre, as though he were a judge of the country.

“A person, says *Sonnini*, would hardly have expected to find, in a monument of the most remote antiquity, and in the extremity of Egypt, a sort of sceptre surmounted by an emblem, which the Kings of France had adopted for their coat of arms. The *fleur-de-lis*, such as it was when the emblematic distinction of the French monarchy, is well characterised upon the Egyptian figure. In the immense number of hieroglyphics, which I observed in Egypt, I never met with this truncheon with a *fleurs-de-lis* but once, at *Dendera*. Although projecting and very conspicuous, no traveller had noticed it; no author has mentioned this Egyptian symbol; but, however singular it may be, as I examined it repeatedly, and with great attention, and as it was drawn under my own inspection, I can attest the reality of its existence at *Dendera*, and the exact resemblance of fig. 4. pl. xxiv. by which it is represented.” (Which is copied in this plate).

Besides, the *fleurs-de-lis* are very far from having been adopted as a coat of arms, from the origin of the French monarchy: it is certain that they were not introduced into the arms of France till seven hundred years after its establishment. The most ancient testimony, that we have upon this subject, is taken from the *Memoires de la Chambre des Comptes*, in 1179. It is there remarked, that *Lewis VII.* surnamed the Young, had the clothes of his son *Philip Augustus*, embroidered with *fleurs-de-lis*, when he caused him to be consecrated at *Rheims*. But if the *fleur-de-lis* was not, in very ancient times, the privileged and characteristic ornament of the crown and sceptre of France, it was, in several countries of the East, the emblem of power among the nations of antiquity. Herodotus and Strabo relate, that the *Kings of Syria and Babylon formerly bore the fleur-de-lis*, at the end of the sceptre: See *Differt. sur l'origine*

l'origine des fleurs de lis, par M. Rainfant, Docteur et Professeur en Medecine à Rheims, 1678. Montfaucon also speaks of that of David, found engraved in miniature, in a manuscript of the tenth century, and which is surmounted by a *fleur-de-lis* (Monum. de la Monarchie Française, T. 1. Discours prélim. p. 19.). It is therefore evident, that the ornament called *lis*, (lily) was not a symbol peculiar to the Kings of France: and it is by no means astonishing, that it formed a part of those, which were employed in the mysterious antique representations of Egypt, since it was formerly the emblem of *power* of some sovereigns of that country, or of the bordering territories."

A French author, whose name I do not recollect, asserts that the French brought this emblem from the East, on their return from the Crusades. If this be true, they may have seen such a sceptre in the East, which an Arab might have explained by شعار العز *Shaaralyzz*, the emblem of power, or some other word compounded with *yzz*, signifying an emblem. In Chaldee and Arabic; ع *yzz* signifies power, dignity, grandeur, magnificence, and hence probably the French *fleur-de-lis*, the flower of authority, for it is not probable they formed *lis* from the Latin *lilium*.

I cannot conclude this introduction, without strongly recommending to the Irish antiquary the pursuit of Ogham inscriptions, and the collecting of every thing, that has been written on the subject. Sufficient authority has been lately produced from the *East*, to convince him that the Irish Ogham is not the work of dreaming monks, or of ignorant bards, as some very learned divines, but ignorant antiquaries, would make us believe. European travellers, particularly the English, when once on Oriental classic ground, are too full of the thoughts of describing pyramids and magnificent temples, to attend to inscriptions they don't understand.

One Irish Ogham inscription has been published in my *Vindication* and the London *Archæologia*. Another has been discovered by a learned friend, and will be described in the volume of Transactions of the Royal Irish Society, now in the press.

An inscription has also been discovered lately by Monsieur Michaux, in the gardens of Semiramis, near Bagdad, near the site of old Babylon: by his description it should resemble our Irish Ogham.

In the Magazin Encyclopedique, VI ANNE'E, printed at Paris in 1800, is the following notice.

" Cabinet of Antiquities of the National Library.

" Permit me, through the means of your journal, to make known to the lovers of Chaldean Antiquities a precious monument, which I have brought from Persia. It is a stone

of the nature of basalt, eighteen inches high and twelve broad, weighing forty-four pounds. The surface is entirely covered with inscriptions. The letters or characters are formed of *straight strokes, without any rounding or turning*, as we see in the characters of other languages. I found it about a day's journey from *Bagdad*, in the ruins of a palace called the *Gardens of Semiramis*, near the river *Tigris*. The ruins shew it was once a very magnificent palace; there are immense subterraneans and aqueducts."

"It is probable, that this stone was brought to this palace from the interior parts of *Persia*, because the mountains of *Persia* abound with rocks of basalt, whereas the soil of *Babylonia* is argillaceous, without any mixture of stony substances. The ruins of the towers and other ancient edifices in *Babylonia* are, for that reason, constructed of bricks and bitumen."

"On the other hand, it is very probable that the people of the interior of *Persia*, and those who inhabited the banks of the *Tigris* and *Euphrates*, at the time this monument was inscribed, had the same language."

"This monument may be seen during two decades, the third, sixth, and ninth, from the hour of ten to two, at the Library of the Cabinet of Antiquities. After that period, I shall take it away, being obliged to depart with Captain *Baudin*, on further southern discoveries."

(Signed)

A. MICHAUX, *Member of the Institute.*

As we have not yet been favoured with a drawing of the characters discovered by M. *Michaux*, we cannot compare them with the Irish or any other Oghams.

From the book of *Oghams*, translated and published in my *Vindication*, it appears, that the first *Ogham* characters were intended to represent trees thus † which is exactly the Chinese *Key*, or character for a tree, except the additional oblique strokes 木. And we are further told these tree characters of the *Ogham* were invented by *Sóme*, the deity presiding over trees and plants, and that each character was named after some tree in honour of this deity. According to *Jablonsky*, *Sóme* was the name of the Egyptian Hercules, surnamed *Ogham*, or the Mysterious, by the old Irish. In the *Puranas* of the Brahmins *Sóme* is the Sanscrit name of the deity presiding over trees and plants, and *Ogham* signifies mysterious, in the Sanscrit.

In the same book we are told that *Sóme*, or *Soim*, was also named *Kenn-foela*, or *Conn-faola*, which is not unlike the *Confulus* of the Chinese, the author or inventor of letters. CHON apud Ægyptios HERCULES, quanquam *Seldenus* dubitet: in Sina CONFULUS literarum
et

et artium inventor (Hornius de Orig. Gent. p. 238.). *Conn-faola*, in Irish, signifies the learned *Conn*, which was another Egyptian name of *Hercules*, $\chi\omega\alpha$ *Chon*; dicunt *Herculem* lingua Ægyptiorum CHON vocari (Jablonsky Ægypt. Panth.). *Sóma*, in Irish signifies the essence of wisdom. *Sóma*, i. e. *Saibhreas ealabna* (O. Gloss.) *Somou* has certainly the same meaning in the Egyptian language, for in the Coptic, Exodus i. 10. we have *maren-somou*, circumscribamus illos, let us deal *wisely* with them.

SOIM was much venerated in pagan Ireland. Many wells or fountains were dedicated to him, as we learn from Archbishop Cormac, under the words *Sopar-Soma*, which he explains by *tobar-eolas*, the fountain of knowledge; from these fountains the priests pretended to draw responses from *Soma*, whence *Sopar-Soma*, the oracle of *Soim*; ספר *sapar*, librarius: sæpe etiam respondet Hebræo נביא *nebia*, propheta. Wherever the Phœnicians settled, they established this kind of oracle, as we learn from Pliny and Vitruvius, זמא *Zama*, *Zoma*, fons in Africa canoras voces faciens, cujus potu canoras fieri voces tradunt Plinius & Vitruvius. (Bochart). The Arabs preserve the name of *Zem* to a well at *Mecca*, زم زم *Zem-Zem*, nomen putei Meccani, *verba mussitavit magus*. (Gol.).—It is remarkable, that the Arabic words غيب نبا *gheib numa*, signify the bottom of a well, and prophecy.

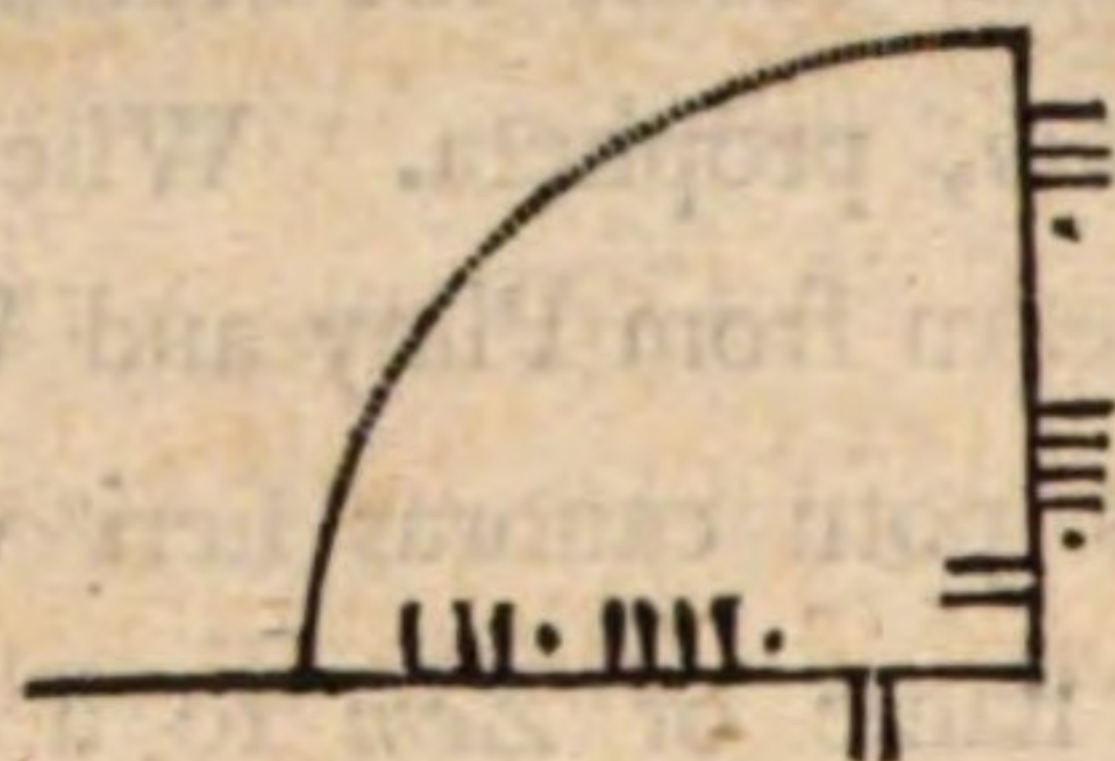
Such wells, in pagan Ireland, as were not dedicated to *Soim*, had a *Giola-beisd*, a Naiad,* attending them, from whom they pretended to draw the *patruin* or oracle, and to this day, assembling at a well to hear Mass is called a *patruin*, from the Ch. פטריון *patriun*, oraculum, coloured over now, as if to pray to the patron Saint. *Giola beisd* is also Chaldaic, גולא *gula*, fontium numina, Naiades. בושט *boust*, idola, numen. (Leigh).

Hence the oracular fountains of the Greeks—aquam credunt ejus fontis sub terram mergi, et mulieres facere *fatidicas*. Est in confesso apud omnes, quod oraculorum *Colophorium* per aquam *responsa* reddit: esse enim constat in antro subterraneo fontem, e quo bibit *propheta*.

I call on the impartial reader to declare, if it was possible for Monks or Bards of the sixth and seventh centuries, to have introduced so many Ægyptian and Chaldaean names and circumstances, in Irish history, which has been so strongly dwelt on by men, who pretend to style themselves Irish Antiquaries.

According to the book of Oghams, the organic power of the character was by the number of branches on the right or left of the trunk of the tree, from one stroke to five, and it is remarkable, that the Persepolitan and Babylonian strokes or darts never exceed that number. We find also in the Book of Oghams, that the branches were sometimes

ornamented with three short strokes, representing an arrow head, instead of one straight line, and then instead of this figure F it formed this figure F (representing the Chinese characters, which *Couplet* calls *birds claws*.) And according to a diagram explained in the Book of Oghams, of which I have given exact delineations in my Grammar and Vindication, it appears, that it was originally intended to be read from top to bottom, and therefore one perpendicular line was drawn from the top to the bottom of the page, to serve as the trunk of the tree, for each letter, to save trouble, separating each character by a point. According to this diagram, the perpendicular might be let fall to the left, and the inscription be read from left to right in manner following.



On the Babylonian tiles lately sent to England, an account of which was published by Dr. Hager in the Monthly Magazine for August 1801, there is a character named in Irish *A mancoll*, and *Fleasg*, that is, the bundle of rods or the sheaf of wheat. The Babylonian character is thus formed |||| , the Irish *Fleasg* is thus formed |||| and is said to be the diphthong AO.

We shall now proceed to the epitome of the ancient History of Ireland, a fresh and strong dose of opium seasoned with Indian spices for the rude and reverend author of the Antiquities of Ireland, whose gross language makes no impression on the author of the Vindication. It is only the little and mean mind that loses possession of itself on every trifling provocation, while a great and firm spirit keeps its place, and rests on a basis of its own, unshaken by the common disturbances of life. This reverend author, after pirating the Phallic monument from my Vindication, has the effrontery to say, it is the only thing in Vallancey's *soporiferous* works, worthy of observation, and that it is a common representation of the Deity of the Belgæ!!! (Antiquities of Ireland, Vol. 2. Preface) Most learned antiquary!! Can the reflection of the fable scarf conceal the blushes of this modest divine!

POSTSCRIPT.

POSTSCRIPT.

The Ogham or Tree Alphabet, of the ancient Irish, discovered in an Arabic Manuscript lately brought from Egypt.

Since the Preface and Introduction were printed off, I have been favoured with a letter from a learned friend in London, of which the following is an extract.

“ 18th JANUARY, 1802.

“ YOU have read in the newspapers, that a Mr. HAMMER, a German, who has lately travelled in EGYPT and SYRIA, has brought to England a manuscript written in Arabic, containing an explanation of the Egyptian Hieroglyphics, and has translated it into English. The original, my friend, Mr. W., did me the favour to shew me, and explain several of them. The book contains also a great number of Alphabets, some of which are denominated those of the Egyptian and Greek Philosophers. Two of these consist entirely of TREES. One I have copied, which I subjoin, and an Egyptian Alphabet. The other TREE Alphabet is so nearly the same, that it could add nothing to the general idea, being verily a *variety*. One thing is remarkable, that the number of letters in the Egyptian Alphabet is the same with that in the Hebrew, whereas the other has the same number as that of the Arabic. NICHOLS has, I hear, undertaken to print the translation, if not the original, so that we may soon expect to have it. You will find the alphabet is according to the Hebrew order. I understand this manuscript is considered of authority. I am sure it must give you pleasure.” See Pl. II.

To shew how the Arabic agrees with the Hebrew and Chaldaean, I have added the Hebrew Alphabet, by placing the characters over the Arabic. It is remarkable that the jim of the Arabic comes in the place of the gimel of the Hebrew, which we pronounce
as

as hard *g* or *gamma*; this pronounciation of *g* soft is what the Rabbins call the AB *jod* order. The *ghain* of the Arabic is placed among the supernumerary characters.

It is evident, that the Arabian author understood the Egyptian language, by placing *jim* in the order of the *giangia* of the Egyptians. In most cases, where the hard *G* of the Hebrews and Chaldæans occurs, the Egyptians substituted *K*, as *Cusa* for *Gosen*; *Pha-cusa*, ostium *Gosen*. Potius de *Gosen* dicendum est, quam Israelitarum sedem expresse memorari notissimum est. Hanc pro *Phacusa* ut habeamus, rationes sunt

1. Affinitas nominis, præsertim si, quod vir eruditissimus observat, vox ea scribi notius debet, *Καισα*, *Κισσα*, quia Ægyptii litera *g* carent.

2. Conditio regionis. Fertilis enim est ob viciniam Nili, inque introitu Ægypti, in quo locum elegisse familiæ suæ Josephum credibile fit ex Gen. 46. 28. (Regni Davidici et Salomonæi descriptio, Auct. J. M. Haffio) hence *Gefil*, a fertile barony in the King's County.

It is a valuable circumstance, that the Egyptian alphabet follows the number (22) and the order of the primitive alphabets, the Hebrew, or Chaldæan, and the Syriac, which has been so strangely dislocated in the modern Arabic, originally the same in both respects as those, which is demonstrated, past doubt, by the numeral values of the present Arabic, by no means corresponding to their present, but to their ancient places. Thus the third letter *Ta* *ﺕ*, still retains the numeral value of the last Hebrew letter *Thau* *ת*, 400. The last letter *Ya* *ﻱ* retains the value of the Hebrew *י*, 10, because the tenth in order.

Norden has given us a drawing of an Ægyptian monument, where the *Arbor intellectualis*, as Kircher calls it, is finely expressed—the *Arbor Sephiroth* of the Jews, and the *Feadh* of the Irish, from whence *Hercules* was named *Fidius*. In this drawing is represented a tree, under which is seated *Thoth*, or Mercury, pointing to an oval scutcheon, filled with characters, placed in the midst of the branches, and explaining them to a man standing on the other side of the tree. (See Pl. 58. Norden's Travels).* The oval and the circle were symbols of science, as we learn from *Horapollo*—and the whole certainly points to the tree, the symbol of knowledge. See Preface, p. lviii.

The Egyptian Tree Alphabet corresponds with the Irish *Ogham*, in the number of lateral strokes, from one to five, and never exceeding that number. If the *Ogham* is read in the *ABgitir* order, the *A* corresponds with *A* in the annexed scheme. The *yod* is also similar, having five branches or strokes on each side—but no other letters correspond in organic power, according to the order of the *Ogham* alphabet. I am therefore convinced, that we

have

* A copy of this plate is in my Collectanea, Vol. V. Pl. 8.

have only the Diagram, on which the alphabet was formed, which was on five concentric circles, (See Vindication, pl. 1.) but that we know not the power of any character, but the first and the *yod* or I.

The *Ogham Alphabet* consists of twenty-five characters. Now all agree, that the Irish Alphabet consisted of seventeen letters only : it appears from thence, that the seventeen were consonants, and that the original alphabet had the vowels marked on the consonants, like the Sanscrit and Ethiopic ; consequently the Tree Alphabet is not so old as the character alphabet, or if older, seventeen of the *Ogham* were found sufficient.

In the annexed scheme it is visible that, beyond the $\beth$ of the Hebrew, the remaining part of the Tree Alphabet is additional, they are formed in a different manner.

That the ancient Irish had an alphabet of the same power as the Chaldæan, is evident from many instances to be found in the Dictionary, I need only refer to the letters D and M as convincing proofs.



have only the Hebrew, for which the alphabet was formed, which was on the contrary
 circles (see the preceding page). But that we have not the power of any character, but the
 first and the last of the alphabet, which are the same, that the first
 The Greek Alphabet consists of twenty-six characters, and the last of the same.
 Alphabet consisted of twenty-six letters only; it appears from the fact, that the letters were
 consonants, and that the original alphabet had the vowels marked on the consonants, like the
 Sanskrit and Ethiopic; consequently the Tana Alphabet is not so old as the character
 alphabet, or if older, it is older, because of the Ogham were found before.
 In the annexed scheme it is visible that beyond the 17 of the Hebrew, the remaining part
 of the Tana Alphabet is additional, they are formed in a different manner.
 That the ancient Irish had an alphabet of the same power as the Ogham, is evident
 from many instances to be found in the Dictionary, I need only refer to the letters D and
 M as convincing proofs.

As the Tana Alphabet is additional, they are formed in a different manner.
 That the ancient Irish had an alphabet of the same power as the Ogham, is evident
 from many instances to be found in the Dictionary, I need only refer to the letters D and
 M as convincing proofs.



P R E F A C E.



MANKIND continued together for some centuries after the deluge, and composed only one nation, seated in that country, which was watered by the rivers Euphrates and Tigris, sometimes called in general Syria, but more particularly distinguished by the several names of Armenia, Affyria, and Chaldæa.

Being the children of one family (of Noah and his sons) notwithstanding the early difference, which appeared betwixt Cham and his two brothers, their language was the same; and doubtless their religion, their customs, and manners could not be very different, as long as they continued together; and together they continued, till vainly presuming to build a city and tower, whose top was to reach even to heaven, and defeat the decrees of the Almighty, God thought proper to confound all such airy schemes, and by miraculously introducing different languages, or at least different dialects of the former universal language, made it necessary for those who spoke, with one and the same variation, to consort together, and separate from those, the speech of whom they could no longer understand. Thus was mankind reduced to a necessity of forming as many different parties, or nations, as they found languages among them: and being united thereby, as by so many links or chains, found themselves under the necessity of moving off into different countries, to prevent confusion, enmity and bloodshed.

Although at the dispersion, their language was altered so as that one party or family could not *distinctly* understand the speech of any other, yet it was by no means necessary, to produce the effect designed, that all the different manners of speaking should be radically new, and in their grounds essentially different from that sacred language, which mankind first received from God himself, and in which they conversed so often with the Deity.

Some learned men have thought they were entirely new languages, which at the dispersion were imposed, and the old one destroyed: but on the other hand, many have with great justice observed, that the Hebrew language was the mother of all languages*: and those, who contend for the Syriac, seem to contend against reason, the Syriac, Armenian, and Arabic tongues appearing to be but so many different dialects of the Hebrew: and it is evident by the many Hebrew roots, which shew themselves, even in the northern languages, as well as in those of the east, that however our languages may be innovated, mixed and altered, yet they have the Hebrew language at the bottom, as the general ground-work of all. The old language of Ireland is more similar to the Chaldaic and Arabic, than any of the northern nations, for the reasons, that shall be hereafter assigned.

But, although mankind was split into many distinct nations, by the different dialects imposed, it cannot be supposed that every thing else became different in the same sudden miraculous manner: so thorough a change would have multiplied the miracle without reason: and indeed there are no grounds from sacred writ to suppose it: therefore as to their customs, the essentials of their religion, and their manners, mankind continued the same as before the confusion: and whenever they were dispersed, there they caufed, and for a long time retained, the manners and customs, which were common to them all, when they made but one name in the plains of Shinar.

If we meet, therefore, with many customs, religious, military, and civil, generally practised by the inhabitants of Syria and the eastern world, and which may be faintly traced in the western inhabitants of Gaul, Germany, Spain, and Britain; if we find monuments of the same kind in Africa and Sweden, or still more distant regions, we are not to be surprized: but to consider, that mankind travelled from Babel equally instructed in all the notions and customs common to them there, and that it is no wonder if some of the deepest rooted principles, and the most prevailing customs reached even as far as mankind extended themselves; that is, to the utmost extremities of the earth.

It is therefore impossible to draw any arguments of the affinity of one pagan nation with another, from such materials, because there was evidently one general principle universally adopted before the dispersion. A good and a bad genius: a mediator between; the worship of the sun, moon, and heavenly host; of the elements, and of angels or genii, that
preside

* Sir William Jones contends for the Arabic. In the preface to his Persian grammar, he asserts, that the Hebrew, the Chaldaic, the Syriac, and the Ethiopic tongues, are all dialects of the Arabic. From this learned man's subsequent writings, there is reason to believe he thought otherwise before he died.

preside over the elements: these constitute the religion of all pagan nations; and this conformity could not have happened, if a general plan of idolatry had not been adopted before the dispersion.*

After the dispersion, and after Gomer had led off his family, a new religion (that of Budda) emanated from the former, framed by the Chaldaeans and Indians, grounded on the old, blended with the writings of the sacred penman and imported into the west, by the later emigrations of the Phœnicians or Indo-Scythians; which continued to be the established pagan religion of this island, till the conversion of its inhabitants to Christianity, as will appear from names of deities, of priests, sacrificators, fixed festivals, &c. which occur in Irish history, not to be found in any of the northern dialects, or mythology, and which must stamp a validity on the ancient history of Ireland.†

The two elder sons of Japhet, were *Gomer* and *Magog*: Gomer and his family departed westward, forming the *Celtic* nation: Magog with his family moved eastward from Shinar, mixing with the Dedanites, descended from *Chus* one of the sons of Cham. They possessed great part of Asia, from the Caspian sea to the Ganges, and from the Persian gulph to the river Jihoun, that is all Iran or ancient Persia.

Mirkhond and Khondemir, two Arabic authors of note, tell us, that Japhet had for his share of the habitable globe, *from the Caspian Sea to the eastern extremity (China) and all to the North*, and dying in a good old age, left the sovereignty to Turk, and this is the Japhet Oglan, *i. e.* the son of Japhet of the Tartars and Oriental Turks, whom they acknowledge to be the author of their race. (D'Herbelot at Turk.)

The sons of Magog according to Irish history were Aiteachta, *i. e.* major natus.

Broum, *i. e.* Ce Bacche, or prince Bacchus of Bactriana.

Eafru, or Ofrou.

Sru.

Tath, &c. &c.

Broum was the Bacchus of the ancients: Scythæ Parthos, Bactrianosque condiderunt (Justin) so called from *Bochtar*, the East—it was the eastern part of Indo-Scythia.

Eafru or Ofrou was the father of the *Ofrhoeni* or Parthians.

B 2

Ofrou

* The Chinese Emperor Kang-Hy, mentions his guardian spirit in his will—the superstition of the Chinese places Genii every where, over fire, thunder, mountains, rivers, roads, houses, &c. all have their tutelary Genii.

(Testament de Kang-Hy, par J. De Grammont Mifs. a Pekin.

† See my Vindication of the ancient history of Ireland, ch. xi. of paganism in general, and of the pagan religion of the ancient Irish.

Ofrou vel Ofrois, cognomine dicto a viro, qui ibi regnavit superioribus temporibus, cum homines qui istic colebant in *foedere* essent Persarum (Procopius). On which passage, Bayer notes; Persas vocat, qui tunc quidem Parthi fuerunt.

Sru or Eafru, appear to be the *Irshu* of Indian history. “The *Palli* descendants of “*Irshu*,” says Mr. Wilford, “have a different language, but perhaps not radically, from “that of other Hindoos: their villages are still called *Palli*, meaning a village or town of “*shepherds* or herdsmen. The city of *Irshu*, to the south of the Vindhya mountains, was “emphatically stiled *Palli*, and to imply its distinguished eminence, *Sri-Palli*: it appears to “be the *Palibothræ* of the Greeks, and the *Palibothri* of the ancients, who, according to “Pliny, governed the whole country from the Indus to the mouth of the Ganges. Orus “the shepherd, mentioned in ancient accounts of Egypt, but of whom few particu- “lars are left on record, was, most probably, *Irshu* the *Palli*, whose descendants appear to “have been the *Phœnician shepherds*, who once established a government on the banks of “the Nile. The Phœnicians* first made their appearance on the shores of the Red Sea, “by which we must understand the whole Indian Ocean between Africa and the Malay “coasts; Justin says, that having been obliged to leave their native country (which *seems* “*from the context to have been very far eastward*) they settled near the Assyrian lake, which “is the Persian gulph: and we find an extensive district, named *Palestine*, to the east of the “Euphrates and Tigris. The word *Palestine* seems derived from *Pallisthan*, the seat of the “*Pallis* or shepherds.”

Now as Irish history carries the Magogian line of their ancestors, over all these countries, and the name *Air-sha*, and *Ois-ri*, signify *royal shepherds* in the Irish language, and also *Pal* or *phal* a shepherd, and *Palistan* the abode of the shepherds and *Pali-bothara*, the dwelling or town of the shepherds; it is, I think, most probable, that the ancestors of the Indo-Scythæ, or of the ancient Irish, were the *Palli* of India, but the strongest circumstance is, that *Inis-phail*, or the Island of the *Palli* was one of the most ancient names of Ireland.

Aoi failigh, or, *failghe*, pronounced Phali, *i. e.* the country of sheep grounds, was an old name of that district of Ireland now called King's county, remarkable yet for sheep farming. *Palas* is still the name of sheep-grounds in Ireland.

Pali-piuthar in Irish signifies the sons or children of the shepherds. (See *puithar* and *dearb-phuithar*)—“In the Brahminical history we read of the emigration of the *Jadavas*, “and

* Mons. Bailly insists that the Phœnicians were originally Scythians (*Lettr. sur l'Atlantide*) he must mean Indo-Scythians, or Southern Scythians, according to Sir William Jones.

“ and next to them was that of the *Paliputras*, many of whose settlements were named
 “ *Palisthan*, which the Greeks changed into Palestine or Palästine. As the Greeks wrote
 “ *Palai* for *Pali*, they rendered the word *Paliputra*, by *Palaigones*, which also means the
 “ offspring of *Pali*: but they sometimes retain the Sanscrit word for *son*, and the town of
 “ *Palapatrai* to this day called *Paliputra*, by the natives, stood on the shore of the Hel-
 “ lespont.” (Wilford. Maurice.)

It has escaped the notice of these learned men, that Sir Isaac Newton asserts Pelasgus was one of the race of the *pastor-kings* of Egypt, made fugitives by *Misphragmuthosis*, and that he came to Greece with Inachus, Lelex, Oeolus, the old Cecrops, and others, all adventurers of the same *pastor-race*. Fromont is positive that the *Pelasgians* were originally *Philistins*. Parsons, in his remains of *Japhet*, says, the whole race of Japhet were first called *Pelasgians*. Dupuis thinks the name signified seafaring men; at least, says he, that etymology is as good as *Pelargoi*, from cranes—but he agrees that they were a civilized people, and carried the knowledge of alphabetic writing into *Latium*, an honor Diodorus Siculus gives to the *Pelagi*;* so called, says Nicolaus D. Ephones and others, from one *Pelagius*, from whom *Pelasgia* (the old name of Lesbos) and *Peloponessus*, received their names. Livy and Pliny also agree, that the *Pelasgi* gave letters to *Latium*. The name *Pelasgi* appears to be of Phœnician origin, פלור *palea*, vel *pale*, agricola, pastor, inde *Pales* rustica dea (Bochart) to which we will add גוי *goi*, gens, a nation or people, forming *palegoi* in Phœnician, and *pail-gui* in Irish, a shepherd race or people, of which the Greeks formed *pelasgoi* and *pelargoi*; R. et S. five Græci inferuerint, aut etiam ipsi Poeni, qua epenthesi nil frequentius (Bochart.) The *Pelasgi*, by some named *Pelagi*, inhabited Arcadia: Homer commends their martial prowess, their pastures, and their sheep, and says they were older than the sun. “Tous les
 “ anciens historiens s'accordent à dire, que ce furent ces mêmes *Pelages* d'Arcadie, conduits
 “ par Evandre, qui portèrent dans le *Latium*, la connoissance des caractères alphabetiques.”

(*Dupuis sur les Pelasges.*) This author then proves, that the *Etruscans* were descended from the *Pelasgoi*, and surprized to find *Eſar* in the Etruscan, the name of God, he exclaims, “Il seroit assez curieux d'examiner comment le culte Indien se lie à celui des anciens
 “ *Pelasges*, au moins sous ce rapport, et les fables de la Tartarie à celles de l'Arcadie &
 “ du *Latium*, comme nous le verrons bientôt dans la fable de *Romulus* et de *Remus*.” This
 part

* Diodore de Sicile atteste, que les *Pelagins* avoient un alphabet beaucoup plus ancien que celui de Cadmus, qui probablement n'a fait que perfectionner un art déjà connu, et en appliquer plus particulièrement les élémens à la langue Grecque.

part of Dupuis's work on the Pelasgoi, we may expect in the next volumes of the Institut National; in the mean time, we will shew that *Aofar*, the old Irish name of God, is the *Efar* or *Aefar* of the Etruscans, the *Isvara* of the Brahmins, and the *Eeshoor* of the Hindoostans, and was introduced into Europe by our *Aire Coti*, who bore the synonymous name of Pala-goi or Pelasgi. See *Aofar*.

Pali-putra may be synonymous to the Irish Pali-bothra, the town of the shepherds, as Ireland was anciently named by the natives *Inis-phail*, or the island of shepherds or pasture. *Palæmon* was a name of Hercules, otherwise *Melecarthus*, which names in Irish signify leaders of shepherds. Πάλαμων ο' Η'ρακλῆς (Hesych.), the Milesius of Irish history, who was also called *Diodan*. See *Deid*. In the poem of Ossian, Ireland is properly called *green Erin*, and *green Innis fail*. The latter, says Mr. Macpherson, from a colony that settled there called *Falans*—true, and it was the first colony that came from the East, under a synonymous name *Coti*, of which hereafter. Mr. Macpherson does not inform us from whence these *Falans* came. Scotland, says Doctor Macpherson, signifies a small *flock*—Scotlan means a great or full flock; however, Scotland, with the Doctor's permission, signifies the land of the Scoti or Shepherds; in the name, the Doctor discovered something of flocks or sheep, but did not know how to make it out. *Land* is a Northern word, signifying a dwelling or abode, and Scot-land, the abode of the Scoti.

The Indo-Scythæ were the descendants of Japhet, who in scripture is called גַּדֹּל *gadul* or eldest. When the Magogians mixed with the sons of *Cham* and of *Shem*, as before related, it was natural for them, being the greater body, to distinguish themselves as the sons of Japhet, by the name of *Gadul* or *Gaodal*, a name that has descended with them to this day. They also called themselves *Aiteac-coti* and *Aire-coti* or *cuti*, i. e. noble shepherds, and on their arrival in this country, they named it *Inis-phail* or *Fail*, the island of shepherds—as they named Cadiz, *Cotineusa*, i. e. Coti-inse, or the island of sheep pasture, whence *Gadir* its synonymous name, as we shall shew hereafter.

Berosus, the Chaldæan, says, the Indo-Scythæ settled on the Indus and Ganges in the fortieth year of Belus, the Nimrod of the scriptures. The scripture does not inform us, when Nimrod began his reign: some date it before the dispersion; but such a conjecture does not seem to suit with the Mosaical history, for before the dispersion, we read of no city but Babel, nor could there well be more, while all mankind were yet in a body together—but, when Nimrod assumed the regal title, there seem to have been other cities, a circumstance, which shews it was a good while after the dispersion. The learned writers of the

Universal

Universal History place the beginning of his reign thirty years from that event, and in all likelihood it should be rather later, than earlier. We may therefore place the settlement of the *Aire-Coti* or Indo-Scythæ on the Indus and Ganges, about a century after the dispersion, and there do we find them in the time of Ptolemy, who says, they had five towns on the west of the Indus, viz.

ARTOARTA,
NASBANA,
ANDROPANA,

BANAGORA,
CODRANA, and

On the river Indus twelve,

1. EMBOLINA,
2. PENTAGRAMMA,
3. ASIGRAMMA,
4. TIAUSPA,
5. ARISTOBATHRA,
6. AXICA,

7. PARADABATHRA,
8. PISCA,
9. PASIPEDA,
10. SUSICANA,
11. BONIS,
12. COLLICA.

And between the Indus and Ganges, two,

COTTIARA,

COTTIS.

He says also they settled in Egypt, in the country of the *Goniatæ* and *Profadites*, and had one city there, called *Scyathis*. The *Maffagetæ*, says Sir William Jones, settled in India, when they were driven out of Egypt.

The Scholiast on the Pythian Ode 4. v. 376. speaking of the Colchi, says, quia *Ægyptiorum Coloni sunt Σκιδαι Scythæ*; and these, I think, were the *Carians* of Egypt, a name the learned Bochart derives from כר *Car*, ovis, a sheep, insula Caris, *i. e.* כרין *Carin*, agnorum seu ovium. vol. 1. p. 376. In Irish *Caor* signifies a sheep, the plural is *Caoraithe*, and hence may be derived *Mal-caorith*, the prince or leader of the shepherds, *i. e.* *Hercules*, or *Palæmon*, who was called *Melecarthus*, the Milesius of Irish history. (See Ois and Caor.) Monf. Dupuis has lately published a learned dissertation on the *Leleges*, *Carians*, and *Cretans*, whom he brings from the Euphrates, the gulf of Persia, and from Babylonia to Phœnicia, from whence they failed to Spain, &c. “*Les Cariens, les Leleges, les Cretois, ces peuplades nombreuses, si célèbres parmi les Grecs. Sorties des contrées voisines de l’Euphrate,*”
“*du*

“ du golfe Persique, de la Babylonie, de l’Assyrie, elles s’étoient avancées jusques dans la
 “ Phénicie, d’où, à l’aide de la navigation, elles avoient porté jusques dans les contrées
 “ les plus reculées de l’Europe, la religion, les mœurs, les modes caractéristiques de leur
 “ premier pays.” (Notice des trav. de littér. de l’an. 8. par La Porte Du Theil.) Where
 are the traces of that religion, manners, and customs so strongly marked as in ancient Ire-
 land?

Dionysius (Per.) places them on the Penjab of the Indus, by the name of *Ara-Coti*, of
 whom (as we have already shewn) he gives a most excellent character for their learning, their
 navigation, and their manufacture of linen cloth; a manufacture they brought with them to
 this country, in which they excel all Europeans at this day.

“ That the *Indo-Scythæ* came into Egypt under the name of *Auritæ* and shepherds, says
 “ Mr. Bryant, is evident from Eustathius (Comment. in Dionys.) and that they settled in
 “ Spain is confirmed from Strabo, for they were a known colony from Egypt,” (Mythol. v.
 3. p. 182.) which perfectly agrees with Irish history. Aristotle says, the Phœnicians touched
 first at Ireland; and Monsieur Bailly insists that the Phœnicians were originally Scythians.
Auritæ is certainly the plural of the Irish *Aora* a shepherd, viz. *Aoraithe*, and we learn from
 Mr. Wilford, “ That not only the land of Egypt, and the countries bordering on the Nile,
 “ but even Africa itself had formerly the appellation of *Aëria*, from the numerous settle-
 “ ments of the *Abirs* or shepherds, as they are called in the spoken dialects of India.”
 (Wilford’s Egypt and Nile). *Heri* is also a shepherd in the Sanscrit, whence *Aire Coti*, from
 Aire, care, attention.

In like manner the *Indo-Scythæ* or *Aire Coti*, named *Gadir* or *Gades*, *Coti-inse* or
Cotinse, and *Aorithe*, the island of shepherds or flocks, which the Greeks turned to *Cotinusa*,
 and *Erythia*; the last had nothing to say to the Erythrean Sea, or Tyrians from it; that was
 guess work of Pliny and Stephanus, though true;

Gadir prima fretum solida supereminet arce
 Attollitque caput geminis inserta columnis.
 Hæc *Cotinusa* prius fuerat sub nomine prisco,
 Tartessusque dehinc Tyrii dixere coloni.

(Avienus Descr. Orb. v. 611.)

Cottæo-briga, (in Irish *Coti-brugh*, the abode of the *Coti*) was an ancient city of Spain,
 in Lusitania, in the country of the *Vettoni*, according to Ptolemy.

Gadir

Gadir had certainly the same signification, as we learn from Plato. In that confused and fabulous account of the Atlantis, he says, "The Atlantis was a large island in the Western Ocean, situated before, or, opposite to Gadir. Out of this island there was an easy passage into some others, which lay near a large continent, exceeding in bigness all Europe and Asia. Neptune settled in this island, (from whose son Atlas its name was derived) and divided it among his ten sons. To the youngest fell the extremity of the island called *Gadir*, which in the language of the country signifies, *abundant in sheep*." (Timæus.) Here again we have the Irish *Aodhaire*, flocks, shepherds, derived from the Phœnician and Chaldæan עָדָרִי *ghadari*, or, *Adari*, a shepherd, a flock : אָדָרָא *adara* grex; אָדָרִי רָעִי *adari rai*, gregem pascit (See p. vi.) (י Ain founding sometimes as A, sometimes as Gh.) Nempe y expresse per G. עָדָר *geder* vel *gadar*, est grex ovium et caprarum—itaque *Catria* est insula gregum (Bochart.) See *Ceat*, sheep, and *tria*, habitation, settlement. In the Thibet *tri*, Hindostan *thour*, place, station. It was also in this island the poets feigned *Geryon* to have dwelt, whose *herds* were stolen by Hercules. We have shewn in the Vindication, that the ship of Hercules was named *Grian*, or the Sun, whence the fable. Miles was also a name of Hercules. *Miles septentrionale est, notitior sub Herculis nomine* (St. Jerom. T. i. Col. 672.) *Miles* est une constellation septentrionale, qu'on connoit sous les nom d'*Hercule* (Rel. des Gaulois)—and this can be no other than the *Milesius* of Irish history, a leader of the *Aire Coti* from Egypt to Spain, and from Spain to Ireland. In the Malabar *Eideyer*, a shepherd. (Sonnerat.)

In like manner the Irish *Ceut*, *Keut*, a sheep; *Coti*, flocks, and with the servile S, Scoti, Ch. קוּט *Kut*, Ar. قَوْط *Kut*, a flock of sheep. The Scythian Sacæ are of the same origin, so named from Shea, in Irish sheep, whence Shealan or Sealan, a shepherd's hut. Ar. شَوِي *shawa*, sheep. And wherever the Indo-Scythæ, i. e. Phœnicians, fixed, we read of the *Coti*, for which reason Martiniere in his Lexicon of ancient geography at the word *Cotieri*, refers the reader to *Scythes*. Some *Aire Coti* settled in the Alps, in an expedition from Ireland, under Dathi, (A. D. 438.) who was killed by lightening according to Irish history, and his army never returned.* Dathi went to the support of his countrymen, who had been long settled there. These are the *Alpes-Cotiæ*, styled by Procopius Σκῆτιαί (De Bello Goth. L. 2. p. 451.)

* This *Dathi* is mistaken by some Irish historians for *Fearadac*, who conquered from Iran to Helpa or Calpa, in the west of the west, i. e. *Iar-Eorbo*, in like manner speaking of *Ugan-mor*, or the great navigator; he was a chief of Iran, A. M. 4606, according to the annals of the four masters. *Ugone mor righ Eireann agus IARTHIA EORBA go Muir Toirrian*. Ugan mor, king of Iran and all the west of the west, and from the Tyrrhene Sea. West of the west is an expression used by the Arabs, and by the Prophets, to signify far to the westward.

p. 451.) Procopius lived about the year 527, in the reign of Justinian. The Pater noster of these Alpes-Cottiae is literally Irish.*

The Japhetans and Cushites gloried in the name of shepherds. Nimrod ordered himself to be called *Alorus*, as the Greeks wrote it, that is, shepherd of the people, in Irish *Eile-aora*: he gave out, that he was born to be a protector and guardian, or, as it is related from Berosus, *he spread a report abroad, that God had marked him out for a shepherd to his people.* (Abydenus ap. Euseb. Chr. p. 5.)—"That faith of Cyrus, He is my shepherd, and shall perform all my pleasure. Thus faith the Lord to his anointed, to Cyrus, whose right hand I have strengthened to subdue nations before him."

The ancient Irish or Aire Coti, must have been well acquainted with the family of Cush, for they called Nimrod the sixth son, *So-purnach*, or, the mighty hunter, a word now grown obsolete, viz.

C U S H.

- | | |
|------------|---------------------------------------|
| 1. Fedel, | 4. Uccat, |
| 2. Peleſt, | 5. Sadhal, |
| 3. Ephicc, | 6. So-puirneach or the mighty hunter. |

In the Pehlvi or ancient Persian *پیرانه* *piranah* signifies a hunter, *zu-piranah* a mighty hunter—and the sons of Cush were,

- | | |
|-------------|--------------|
| 1. Seba, | 4. Raamah, |
| 2. Havilah, | 5. Sabtechā, |
| 3. Sabtah, | 6. Nimrod. |

And Cush begat Nimrod; he began to be a mighty one in the earth. He was a *mighty hunter* before the Lord; wherefore it is said, even as Nimrod the *mighty hunter* before the Lord. (Gen. ch. x. v. 6, 7, 8, 9.)

Another name the Aire Coti took on themselves was *Cael* or *Gael*, synonymous to the first, whence *Cael-duine*, men of the flocks, shepherds, turned by the Romans to Caledonia; or *Cael-dún*, the strong holds of the Cael. See *Caladh*. In Arabic *خايل* *Khael* and *كحل* *Kaal*, hence the Scots and Irish write either *Gaelac* or *Gaodhalg*, to signify the Irish or Erse. And from *خايل* *Khael* may be derived *اقبال* *akiyal*

* See Oratio Dominica plus centum linguis, and the Oratio Dom. in diversas omnium fere gentium linguas; J. Chamberlayne. Amsterdam, 1715. See also my Irish Gram. ed. 8vo. p. 56.

akiyal a name of the Hemyrit Arabs; they are one of the most noble of the tribes of Arabia Felix, and their Kings, before Mahomet, were very powerful. *They had a language and alphabet or character, different from the other Arabians, which has been long lost.* (Richardson.) This tribe may have been a mixture of our Indo-Scythæ with the Omanites of Arabia Felix of the Persian gulph, the *Fir d'Oman* of Irish history.

After the dispersion, continues Irish history, the Gaodhal or Gael, that is the Japhetans or Magogians, wandered about the plains of Seinar, where *Phenius Pharsai*, alias Phenius Pharsaid the interpreter, set up schools of instruction, and attempted to recover the *Goirtighearn*, the primitive tongue. Goirtighearn, the universal language before the confusion of tongues, (Keating, O'Brien, Shaw.) Ch. & Armenian גַּרְת *gart*, radix arboris et cujusque rei, ut prudentiæ (Cast.) *Ghern*, lingua (id.) goirtighearn, the radix verborum; the tree was the metaphor of literature, of which hereafter. Could any thing have been more natural or more necessary, than that a mixture of people, finding a confusion of dialects, should think of reforming a language amongst them, that they might understand each other?

Fenius armed ro bai fis na farsaighi, Oga, i. e. *fogaltai ar fhis è ro fogail in sceal fo ilcenula in domain, do foghla na mbearla farisean* i. e. *farrist, focal Greacda, Divus a deirceirt Latin*, that is, Fenius, our ancestor, or rather primitive ancestor,* learned in antiquity, was Oga, an explorer of wisdom; he wrote the genealogy of the world, he taught the (*farisean*) pure (the golden) language called in Greek *farrist*, in true Latin *Divus*. This passage is taken from the Book of Ballymote, an ancient MSS. which agrees with what Athenæus says of *Phænix*, *phænicia lingua scripserat res patrias*.—Farisean, is the Ch. פָּרוּס *pharuson*, aureum; and *farrist*, I presume, is the Greek φείρις *optimus, excellentissimus*. When Cadmus came into Beotia he dedicated a temple to Oga, that is, to Minerva. Lacedæmon erected one to Oga near his city. Monsieur Fourmont discovered it after much search—and on the end of a stone he discovered the inscription *ε ρ Α ι*. Oga, to Oga.

The name *Pharsi* shews it to be original, from the Chaldee פָּרַשׁ *pharas*, explicare, explanare, whence *Pharas-focal* or *Foras-focal*, as now written, in Irish, signifies a Lexicon, an Etymologicon; and *Faunus* was another name of Thoth, or Phœnix, the second son of Agenor,

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* *Armed*, adjective of *arm*, origin, root, stock, synonymous to *Athair*. Ar. عتر *arum. i. q.* atr. stirps, origo. Ch. אֲרָם *aram* & אֲתָר *atar*, the same.

Agenor, whose first son Cadmus is supposed to have taught the Greeks; hence these names were adopted in after ages, for no such personages existed.

Irish history then says, that their ancestors led by Nial, settled in Egypt, that they sailed the fleets of Pharaoh, and that they were at *Caper-Cheroth* or the village of Cheroth, at the time the Israelites crossed the Red Sea, which Moses says was performed at *Pi-b'Cheroth* or the haven of Cheroth.* They add, that they offered to transport the Israelites across the Red Sea, which was not accepted, probably that the miracle of the passage might be the greater; but this offer appears to have laid the foundation of friendship between them and the Israelites, for when the Gaodhal were settled at Bethsan or Scythopolis, in Palestine, (or Pallisthan, the country of the shepherds) the Hebrew writers notice, that they lived on friendly terms with the inhabitants of Bethsan, from them named *Scythopolis*, in the time of the Maccabees (2d Maccab. c. xii. v. 29.)

The Fir Bolg or Bologues, a fierce and warlike people, were seated at the mouth of the Indus. To the west, on the Persian gulph, were the *Dedanites*, and on the opposite shore were the *Omanites*; with each of these the Indo-Scythæ mixed, recorded in Irish history under the names of *Fir Bolg*, *Fir D'Oman* and *Tuath-Dadan*, or the Haruspices of Dadan.

Ebn Haukal, an Arabian traveller of the tenth century, then found these people in the same situation. This valuable author has been lately translated into English, by Sir William Ouseley: from this mixture were formed the ancient Persians. *Persas esse originitus Scythas* (Amm. Marc. Plinius, &c.) and this mixture formed the Pheni of the Irish, and the Phœnicians, of Grecian history.

Mr. Pennant, in his View of Hindostan, places a great body of the Bologues three degrees westward of the Indus, in the country of Makran, at the head of the Nethink river—this is still within the territory of Indo-Scythia: but Ebn Haukal found some at the mouth of the Indus, to the eastward of it. The character given by Haukal, and all the Arabian writers,

* Hence also they might have been named Scuthi and Sacæ, that is, sailors, shipmen, from scut or scud, a ship. Ch. & Heb. שָׁחַר Sachu, שָׁחַר Sachut, natatio. Syriac סָחָא Sacha, natavit. (Vindication, Introd. p. xxvii.) Nial was the leader of this great flock of shepherds into Egypt. נָהַל nahal, duxit pascendi causa, ut pastor gregem. *Nial sachuta uingie Pharaoh*, Nial sailed or navigated the (uinging) fleet of Pharaoh; not understood by the wretched translators, must have been read by them, *Nial schuit ingheā Pharaoh*, Nial married Scota, daughter of Pharaoh. *Uingie*, a fleet of ships, is a very ancient word, from *uige* a ship, and *inge* many. Hence *Ogoe*, the Phœnician name of Neptune, and the *Ogyges* or Noah of the Greeks. In the Scandian *okga* a ship, and hence the old Latin *bucca* a ship, and the Irish *ucca*, *buka* a fishing smack, in the south, Egyptian *Ogoi*, and Egeou } a ship (Kircher) *Goi*, a ship (Woide Egypt. Dict.)
Eghjeou }

writers, of these Bologues, perfectly agrees with that given of the Bolg of Irish history, by Irish writers, viz. of having been ferocious, quarrellsome, and robbers.

In the vicinity of the Bologues were the race of Omarah, who were remarkable pirates, (Ebn Haukal, p. 118.) a name apparently preserved in the Irish language, viz. *fomarab*, a pirate: F. is the ph. of the Egyptians, the פִּי phi. of the Chaldæans and ف of the Arabs, which Golius names, particula inseparabilis, of which there are many examples in the Irish language.

Our Aire Coti at length left their Asiatic dominions—they sailed, says their history *o euan Egipt*, from the Egyptian harbour. Keating, being ignorant of ancient geography, translates this, from the mouth of the Nile—the Egyptian harbour is evidently the *portus Egyptiacus* of Tyre. From the *Odyssæy* we can collect, that there was so frequent commerce between the Egyptians and Phœnicians, that the principal harbour of Tyre was named the Egyptian. *Portus geminus, unus Sidoni objectus, alter Ægypto*, (Curtius.) *Adhuc opulenta Sidon, antequam à Persis caperetur, maritimarum urbium maxima*, (Pompon.) *Après que Tyr fut parvenue au degré de splendeur, son principal port fut appelé le port Egyptien*. From the Egyptian port they sailed down the Mediterranean, colonizing Malta, Sicily, and Crete, and at length settled at Gadir (or Sheep island) in Spain.

Sicily was named *Guthia*, that is, land covered by the sea at high water, salt marshes, whence *Guata* an old name of Waterford. Ch. גּוּטָא *guta*. Ar. غوطه *Gutah*, terra mollior, aquis irrigua, (Gol.) Caorith, (now Crete) the pl. of *Caor*, a sheep, or sheep island. *καὶ ἔσται Κρητὴν νομὴν ποιμένων* & erit Creta pascuum pastorum, synonymous to which *Palestina* (or *palas-tan*, the country of sheep) was called *Keritha* by the Arabians. In Giggeio קֶרֶתָא *Keritha* Arabibus, est *Palæstina* regio: id ipsum erat כֶּרֶת *Creth* Syris, & incolæ Hebræis dicuntur *Crethi* vel *Crethim*. (Bochart.) *Maolat*, now *Malta*, from its abounding with limestone, and other cements, from *Aol*, lime, cement; *aolam* to lime or cement, and with the prefix *Maolat*, cement, מֵלֵט *melet*, i. e. cæmentum ex calce et arena. Et Arabicè מִלָּט *milat*, id ipsum significat, & apud Talmudicos, מֵלֵטָא *melata* pro incrustatione occurrit. Quin & Syris *Malta* limi vel bituminis erat species, (Bochart). *Melita*, Phœnicum ibi colonia & sermo Semi-Punicus, aut *Arabicus* potius, (*id. ib.*) See the Punico-Maltefe collated with the Irish in the second vol. of my *Collectanea*. From *Aol*, cement, *aolam*, to lime, to cement, P. يَلَم *yelum*, glue, isinglass, &c. *

Others

* Some ignorant pretenders to Irish Antiquities have asserted, that the old Irish had not the art of building with stone and mortar. See *Criadh*.

Others came down the Euxine into the *Aoi-go* or *Ægean* sea, so called by them, signifying in their language, a *sea full of islands*, and from thence to Spain, and to the Western Isles. One colony was led by *Nemed*, which settled in Africa. The *Sacæ* of Armenia soon followed, and these must be the Britons Dr. Stukeley alludes to. “The Britons themselves, says he, from their first plantation here under Tyrian Hercules, by Phœnicians from the Red Sea and Arabia, had been secluded many ages from the rest of the world, and as their plantation took place *before Gaul was peopled*, there was therefore the less chance of their learning from the rest of the world, any thing more than what they happened to bring with them.” (Memoir read to the Society of Antiquaries, 3d. Dec. 1761.) And, the Doctor giving an account of a glass urn, discovered in the Isle of Ely, in 1757, observes, “That the ancient inhabitants of Britain, having the art of making glass, is a strong presumptive proof, that *Britain was originally peopled from Tyre*; that he readily discovers the Erse and Irish to be the remains of that old race, who built Abury and Stonehenge, and are buried in the magnificent barrows around there.” This agrees with the Saxon Chronicle concerning Stonehenge, wherein it is said, it was built by Irishmen. In a former work, we have shewn, that the Irish for glass, viz. *gline*, is Phœnician, and not Celtic or British; and we may here add, that *Sioda* is Irish for silk or taffety, for which *Saide* or *Sidon* was famous: in like manner *Indic* or *Indian*, is an obsolete word for linen, signifying they learned the art of the Indians. And in Britain they remained till driven thence by the Welsh or Celtæ, when they were confined to *Britannia parva* or Ireland, and to Scotland. In their way from Spain to Britain, they colonized Ireland, for which we have the authority of Aristotle.—*Ad Gallovidiam vel Gallovaniam Scotiæ provinciam quod attinet; ex Hiberniæ vicinia, frequentibusque Hibernorum in Scotiam, præcipuè verò in Gallowaniam, freto ab Hibernia tantummodò disjunctam, excursionibus credere est, Scotiæ Gallowanos, ex Gallecia in Hispaniâ, Hiberniæ Gallowanis nomen suum indidisse* (S. Bocharti de Ant. Gosselini Veterum Gallorum. Hist. judicium. p. 1181. v. 3.)

Of this Asiatic colony there does not remain one family pure or unmixed; they intermarried with Welsh or Britons, and with the Danes and Norwegians, and thus introduced a Scytho-Celtic dialect, so different from the Punic, we find in MSS. written so late as the tenth century, that not one Irishman can understand them. Cormac, archbishop of Cashel, lived at that period; he bewails the inattention of his countrymen to their old language; it is to that author we are indebted, for the greatest part of the mythology of the pagan Irish, which we find so different to that of the northern nations, and so conformable to that

of

of the Chaldæans and ancient Persians or Parfi, as leads us to assert, they were identically the same, and thus stamp a validity on the ancient history of this country. By *traffic* with the Phœnicians, it could not have taken place. “Many examples might be adduced to shew, that the language of a country is never totally destroyed, but by the annihilation of its inhabitants, nor materially changed, but by the amalgamation with some other people; indeed, all over the world, children endeavour to speak like their father, and it may be presumed, that they seldom fail in the attempt.” (Ellis, Specimens of the early English poetry.) The language of a country, most assuredly, is never entirely destroyed, but it is so mutilated by innovators, as to become almost a different language, even the syntax is altered by them. *Hibernia ab initio ab omni alienarum incurfu libera permanfit*, says Camden; that is not true, let us hear their own historians.—“The Danes and Norwegians landed in all parts of Ireland, and Turgesius, king of Norwegia, was proclaimed king of Ireland;—his forces swarmed in all the harbours; they overran the country so, that *all* Ireland was in their hands. They placed a lay abbot in every cloister, and quartered the soldiers in every house. No more then the renowned schools, no more university or academy, nor college for learning in all the land.” (Keating. M^cCurtin, &c. &c.)

This accounts for the great change, which must have immediately taken place in the old Irish language, not so with the Saxon in England.—“William the Norman’s troops bore a very small proportion to the whole population of the Island; and, consequently, they could not have been safely scattered over the country, but were, of necessity, collected into garrisons, so as to form at all times the elements of an army, which it was the object of the feudal system to connect and perpetuate. There were, therefore, two classes of persons, whose respective languages could not be immediately affected by the conquest: these were the Norman nobles, and the Saxon peasants. The first, immured in fortified castles with their families, anxiously preserving their original connection with France; associating only with their own countrymen at the stated festivals, when they repaired to the court of their sovereign, and too haughty to converse with their vassals, retained the exclusive use of the French language to a later period. The second, or *uplandish men*, as they are frequently called, (the cities being usually situated in plains) having little intercourse with their foreign masters, continued for ages to preserve the Saxon speech with very little alteration, and in many provinces retain it to the present day.” (Ellis in his ingenious historical sketch of the rise and progress of the English language.)—Had the
author

author intended to have assigned the cause, that the English language is not more used in Ireland, he could not have assigned one more just and true.

During the usurpation of the Danes and Norwegians, the pure language of Ireland was preserved in books, of which the enemy took away or destroyed a great many. On the expulsion of these northern invaders, the Irish endeavoured to recover their ancient language. Schools were opened in all parts of the island, glossaries were formed, some of which have reached our time, and by these we are enabled to say with certainty, what the language was, and how it differed from the modern Irish.

The same innovation took place in Scotland, and hence the Indo-Scythian language of both countries became an Indo-Celtic, or Scytho-Celtic, as it remains at this day. Languages expire as nations decay.

With these northern alliances, came those tales of northern foundation, worked up on the basis of the Irish name of Ossian, and by these alliances the tenets of the Indo-Scythian religion were partly introduced into the north. *Aodan*, the name of the sun, as a deity, became *Odin*; *Aosfar*, another name of the deity, and *Draoi*, a wise man, a prophet, a forcerer, became *Afar* and *Diar*, the ministers of Odin, and at length gods, and were worshipped as such. See *Aosfar*, *Draoi*, in the following Prospectus.

The Irish poems have none of that wild barbarous fire of the northerns; all that I have seen are moral, replete with Oriental imagery: take, for example, the poem translated and published in my Grammar of the Irish language, 4to. 1773, entitled ‘Instructions to a Prince,’ by Mac Daire, addressed to Donagh, second son of Brien Boirmh.

Tho’ numerous thy household, impart not thy secrets to many: not every one, that slumbereth in the palace of a prince, is fit to be intrusted with the secrets of state.

Punish the robber with severity; encourage men of science with liberality; in all your conversations with men, let your countenance be steady, calm and serene.

Be this my instruction particularly attended to; without just cause wage not war: yet lest thou be esteemed at nought, put not up with insults for the sake of peace.

Be slow in promises, but those thou hast made, perform. Humble the proud, protect the weak, punish the wicked, and promote harmony among thy subjects; this is thy duty.

Unless thou walkest in the right way, little will it add to thy praise, that thou art sweeter than the blossoming lime, and stronger than the oak, the king of the woods.

Make thou, these precepts thy guide; if not, vain will it be to thee, that thy neck is whiter than the lilly of the valley.

Or

Or that thy bosom is proof against the sword, and thy side against the spear, or thy sinewy knee never knew to bend to the foe, or thy body was active in the field.

But if these instructions be pursued, O prince! thy praises will not be confined to me alone: thy florid countenance, and thy gallant deeds, will be the theme of every bard.

Thy ports will be crowded with the ships of the merchant. The sailor shall not dread the storm; and the vast ocean shall rejoice to bear thy fleet along.

The very bees of the woods, the fishes in the silver streams, and the deep chested oxen of the plains, shall join in one consent of praise.

*Compare the foregoing with the Poem of Old ZOHAIK, translated from the Arabic,
by Sir WILLIAM JONES, and published in 1783.*

He who keeps his promise escapes blame: and he, who directs his heart to the calm resting place of integrity, will never stammer nor quake in the assemblies of his nation.

He, indeed, who rejects the blunt end of the lance, which is presented as a token of peace, must yield to the sharpness of the point, with which every tall javelin is armed.

He, who drives not invaders from his cistern with strong arms, will see it demolished; and he, who abstains ever so much from injuring others, will often himself be injured.

He, who shields his reputation by generous deeds, will augment it; and he, who guards not himself from censure, will be censured.

He, who confers benefits on persons unworthy of them, changes his praise to blame, and his joy to repentance.

He, who possesses wealth or talents, and withholds them from his countrymen, alienates their love, and exposes himself to obloquy.

From Spain, our Aire Coti failed to *Bruit-tan*, or the country of Tin, touching at and colonizing Ireland or Iran, in their way; and to Iran the greater part returned, when expelled from Britain by the Welsh or Gomerites, as before observed. Lhwyd, the great Welsh antiquarian, had studied the Irish language, and written a short dictionary of it,—partial as he is to his countrymen in many respects, he acknowledges, that from the ancient names of mountains and rivers of Britain, he is positive, the Irish must have inhabited Britain before the Welsh, because, says he, such names are not to be found in the Welsh language, but all are familiar in the Irish.

Britain received its name from the Irish *Bruit*, lead or tin. *Caor* and *Luaidh* are synonymous names for those semi-metals; each name signifies fusion. *Caoran* is the diminutive of

Caor, and *mallai* is a merchant; a forum nundinæ, in compound *Caoran-mballai*, (*Caoran-wallai*) *i. e.* Tin merchants, may have formed *Cornwall*, so remarkable for its tin mines.

The ancients do not clearly distinguish between dust and gold dust, or between tin and lead.

In Heb. אפר *apher*, Ch. *aphera*, cinis. pulvis. Nam עפר *apher*, pulvis, terra etiam, aliquando vocatur אפר *apher*, cinis (Buxt.) The root, says Bate, is פר *phar*, to break.—I am dust and ashes, Gen. 18. 27. hence in Ecclef. 12. 12. עפר is put for *man*, a word preserved in the Irish *fear*, *phar*, a man—*fearann* land, earth, as composed of particles of dust.

In Celticis aliquot sunt, quas, quia *plumbo* abundant, uno omnes nomine *Cassiterides* appellant. (Mela.)

Sequitur natura plumbi, cujus duo genera, nigrum atque candidum: pretiosissimum candidum a Græcis appellatum *cassiteron*. (Plin.)

Stannum veteribus plumbi species. (Bochart.)

Bruit is the Phœnician and Chaldee אברת *abrut*, answering to the Hebrew עפרת *Hophret*, plumbum, ab עפר *haphar*, pulvis, vel ex בער *babar*, ardere; quod facillimè ardeat, liquecat, & metalla alia liquefaciat; vel deniquè ex עבר *habar*, ardere, excandescere. The last explanation perfectly corresponds with the Irish Bruit—whence *bruithean*, great heat; *bruitheoir*, a refiner of gold, silver, or other metal.

Hence *Bruit-tan*, the country of lead and tin. *Caor-tan*, the same.—Stannum reperitur potissimum in Danmonicis, (*Cornwall*) & vicinis insulis: plumbum in *Coritanis*, (Plin.) *Caor* is of the same meaning, great heat, fire, fusion, a thunderbolt, &c. consequently the Chaldee *abrut* is not derived from עפר *hephar*, dust, but from בער *babar*, ardere. O that my words were graven with an iron pen, and (עפרת *haphret*) lead, on a stone for ever, (Job. 19. 24.)—And from the Irish word *Tin*, to melt, to fuse, in Hindoostanee *taona*, comes the English word tin, for that metal. In the Arabic, we find ابرة *abarut*, plumbum, item Ch. אבר *abar* (Golius.) אנל *anuk*, lead, (Rich.)

Lead is one of the most imperfect metals, and most easily fused; the old Irish called all metals, except gold and silver, by a name signifying *drofs*, viz. *neghed*, and brass is expressed by *tre-neghed*, or three metals, being a mixture of copper, iron, spelter or zinc; of this metal they made swords, celts, sgians or knives, coopers adzes, chissels, &c. which are now found in the bogs, together with the moulds in which they were cast: نخبه *nakhghud* is the

the Persian word for dross of metal, and sometimes it is put for metal; in Arabic نحاس *nubhs* is brass.

Hence Agha-t'enegat, the ford of minerals, on the brook, which runs from the gold mines in the county of Wicklow, in which brook, tin ore, copper ore, iron ore, and gold in lumps and dust are found.—*Aonac*, tin, lead, is not very different in sound from *enagat*. *Aonac* is the Chaldee אנך *anac*, stannum, plumbum, Arab. انك *anak* plumbum, stannum, (Gig. Gol.) a word Theodotion derives very properly from אנך *anac*, to fuse, as the English word *tin* is derived from the Irish *tein* fusion. From the great traffic the ancient Irish had in tin and gold, *aonac* came to signify a *fair*, a mart; and from *caidre*, commerce, *caidre-aonac*, an emporium; *caidreab*, fellowship in traffic; whence *Cadoreanak* in Plautus, the name of Carthage. *Aurum quoque quo abundat insula*, says Gerald of Wales, speaking of Ireland, for which materials their ports were more resorted to than those of Britain, in the days of Tacitus, *melius aditus portusque per commercia et negotiatores cogniti*; (Vit. Agricola). In an ancient Irish MSS. named *Leabhar Lecan*, it is said, that Tighernas, king of Ireland, introduced dyeing of cloths with purple, blue, and green, and that he was the first, that refined gold, and the name of his refiner was *Inachdán*, that is, skilled in the art of fusion—*Inachdan ainm an cearda ro bearbhan aphost, agus i Foarbhi irrthir 'Laipbir ro bearbhan, i. e.* Inachdan was the name of the artist, that refined the gold, and the place where the gold was refined was Foarvi. *Apost* is the Ch. אפוז *auphaz*, gold. (Dan. c. 10. v. 5. Cantic. c. 5. v. 11.) Arab. فضة *fezzet*, silver, Ch. פז *phaz*, pure gold, אפיר *aphir*, Arab. افير *afur*, gold dust.

Bearbhan, to refine, may probably be the root of פרוין *parvain* in the scriptures, 2 Chron. c. 3. v. 6. where it is written *Parvaim*, i. e. Syra & Phoenicia flexione *Parvain*, (Bochart) which some have imagined was *Peru* in the new world. *Et texit domum et aurum, aurum Parvaim*, which, here, apparently signifies no more than pure or refined gold.

By the Irish name for this mixed metal, called brass, it is apparent that they imported it from Asia, and from the swords and implements* found in the bogs, together with the moulds they were cast in, it has been proved by the King's assay master of the mint, that it is composed of spelter, iron and copper. It is of a colour not unlike gold, and often mistaken for it. *Aristotle* speaks of having heard of an *Indian* copper, which was shining and pure, and free from rust, and not distinguishable in colour from gold; and he informs us,

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that

* Swords, heads of spears, hatchets, chissels, gouges, bridle-bits, headstalls for horses, which are engraved in my *Collectanea*, vol. 4. The report of Mr. Alchorn, his Majesty's assay master, may be seen in the *Archæologia*, V. iii. p. 555.

that amongst the vessels of *Darius* there were some, of which, but for the peculiarity of their *smell*, it would have been impossible to say, whether they were made of gold or of copper. This account is very descriptive of *brass*, which always emits a strong and peculiar smell, as the implements found in the bogs do, and they are also free of rust.

Among the magnificent presents of gold and silver vessels, which *Artaxerxes* and his counsellors gave to *Ezra*, for the service of the Temple at Jerusalem, there were twenty basins of gold, and but two vessels of *yellow* shining copper, precious as gold, or, as some render the words, resembling gold. (*Ezra*, viii. 27.)

I have been prolix on this article, because *Pliny* and *Strabo* assert that the Indians had no copper, and without copper, brass could not have been made. The learned prelate, *Dr. Watson*, bishop of Landaff, in his Essay on *Orichalcum*, (*Manchester Transf.* v. ii. from which I have extracted the foregoing article) shews, these authors contradict themselves. The Irish names for copper, viz. *umha*, and with the prefix *t'umha*,* and *bán*, are evidently the *tumba* of the Hindoos, and the *Pán* of the Idumæans. *Crón-bán*, that is *red copper*, is the name of the copper mine in the vicinity of the gold mine, in the county of Wicklow. פנא *Pana*, a town of Idumæa, was celebrated for its copper mines; *Ville celebre en Idumæa par ses mines de cuivre*; (*Gebelin*, v. viii. p. 26.)† *Pan-gæus* Thraciæ mons, ubi metalla reperit *Cadmus*. *Pliny* says it was gold, but more probably red copper. The weapons of the ancients were all of brass, for although they had iron, it being a metal difficult to be extracted and fused, they only mixed such a quantity with the copper as to harden it. *Goliath* had an helmet of brass. The spears of the *Lusitanians*, says *Strabo*, were pointed with brass. The *Cimbrians* and *Gauls* had brass for their weapons. The *Danes* made their short swords, arrow points, and knives, of brass. (*Wormius*, *Mon. Dan.* 48.)

The CALEDONIAN heroes of OSSIAN shone in polished STEEL!!!

With great deference to the learned *Bochart*, I would derive *Lusitania* from the Irish *Luai-stan*, the country of lead; for *Pliny* informs us, that division of Spain called *Lusitania*, now *Portugal*, besides the gold and silver, which rolled down with the sands of the *Tagus*, abounded in mines of lead, whence the inhabitants of *Meidabriga*, now *Armenha*, are by him

* Coire tumba an Daghdha, the sacred brass caldron of Daghdha, the Irish boast of having brought with them from the East. This is the Daghdha rath of the Brahmins, in whose language *curray* is a caldron, in Hindoostanee, *chirooa*. See Coire.

† The owners of Crón-ban mines have presented some copper to the Museum of the Dublin Society, of red and yellow colours. Crón, signifies red; as cron-ith, red corn, i. e. wheat.

him denominated *Plumbarii*. Bochart derives it from the Phœnician word *לז Luz*, an almond; but almonds are not peculiar to Portugal, they grow in all parts of Spain; lead was to be found in few. *Tania* may be derived from the Irish *tan*, vel, *stan*, a country, region, abode; from *tanaim*, to dwell; from the Arabic *طنا tana*, mansio, habitavit, & *stan* from *ستان stan*, the participle of *استان istauden*, to stand, to reside, dwell, place, fix; a word, no doubt, that had been in use with the Oriental nations,—*nam Arab. & Hebr.*—*hæ duæ linguæ & Syra sunt ex una familia*, as Aben-Ezra quotes from *Gaon*; however, it is not to be found in any dialects, but those of our Aire Coti, and the Sanscrit.

The Aire Coti were famous for weaving linen, and for linen geer, according to Dionysius. The Irish for that manufacture is *anaet*, or *anaet*, or *anart*, and *Indic*. The first, is the Arabic *عنايت anaet*; the second shews plainly they borrowed this art of the Indians. The profession was formerly respected, and the *Tan-treabha*, the tribe or clan of weavers, had particular privileges, so had the *Tantravaya*, or tribe of weavers of the Brahmins, in the original grand division of the Indian nation, by Menu. (Maurice Ind. Ant. V. 7.)

To the reader, who has examined the origin of the Celtæ, it must appear evident, that they were not of the same family with the Aire Coti or Scoti.* The descendants of Gomer and Magog, departed at Seinar, one east, the other west, and never met, till the latter arrived in Spain, under the name of Phœnicians.

They differed widely in the tenets of religion; the Aire Coti or Phœnicians, and the Persians, who were of the same family, had no image worship—all the Celtæ had. The Brahmins had none 700 years B. C. Father Bartholomeo, who was master of the Sanscrit, and composed a grammar of that language, and had studied their books, declares, that before that period, Sabiism prevailed, and that their most ancient books make no mention of worshipping idols. (p. 372.)† “Nothing can be said of the fine arts of the Phœnicians” and

* *Amarunt Græci & in primis Æoles præposito S. vocabula & nomina propria augere: ita Stephano teste, pro Cimbris, Skimbroi Σκιμβροὶ dixere.* (Ihre de Lingua Scythica.)

† This does not agree with the following extract from Langlés. “Painting and sculpture were known in Hindostan at an early period. *Mani* (of what country does not appear) came into Hindostan in the reign of *Maradje*, about 1125 years after the deluge; he is the first painter we have knowledge of. They say, that having painted the portraits of the ancestors of *Maradje*, this prince was so well pleased, that he loaded him with presents, and then by his persuasion worshipped the pictures, which, by degrees, introduced idolatry. Sculpture confirmed it; a Bramin of *Icharkand* was the first carver; he practised at *Canodje*, in the reign of *Souradje*; having become a favourite of that prince, he persuaded him to abandon the pictures of *Mani*, and to substitute his stone images. From that time, idolatry became established, they erected pagodas, and filled them with figures of men and of animals.” (Notice sur l’Indoustan, tirée des MSS. de la bibliothèque nationale par Langlés. An. 4.)

“ and Persians,” says Abbé Winkelman,—“ they left us no monuments. The Carthaginians, indeed, *after their connexion with the Greeks*, had golden statues. The principal reason of the little progress of the fine arts with the Persians, must be attributed to the tenets of their religious worship—they thought it indecent to represent the gods under a human form: the figures we find of *Mithras*, probably go no farther back than the *Roman Emperors*, this is evident by the style of the works.” The Irish had no images,—they were strict Zoroastrians—for Sabiism was the religion of Zoroaster, who was a Chaldaean; they were the first that were styled Magi; and when the Babylonians sunk into a more complicated idolatry, the Persians or Indo-Scythæ, who succeeded to the sovereignty of Asia, renewed those rights, which had been effaced and forgotten. This reform was by Zoroaster, named also *Budh* by the Brahmins, Indians, and old Irish.

In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Budh, and burned down their temples. (Ayeen Akbery. v. 2. p. 145.)

In the line of Shem and of Japhet, it seems to be universally confessed by Jewish as well as Christian divines, that the doctrines of the true religion flourished unviolated till the ambition of Nimrod or Belus, extending his dominion from Babylon through the neighbouring empires of Asia, introduced, with the arms of Assyria, the Sabian or Chaldaic superstition, and polluted the altars of the true God with the idolatrous fires, that burned to the host of heaven, (Encycl.) The Gomerites adopted image worship; the Magogians, that formed the Aire Coti or Persians, did not. The Egyptians, says Plutarch, have their animal gods painted; the Thebans are the only people, who do not employ painters, because they worship a god, whose form comes not under the senses, and cannot be represented.

It appears from Irish history, that the founder of the Brahminical religion was named *Pharaman*, a descendant of Budh, and that most of the subaltern deities of the Brahmins were ancient Indo-Scythian kings, which are not to be met with in any of the nations sprung from Gomer. Instead of the Russian *Koupolo*, god of the earth; *Bog*, god of the waters; *Lada*, Venus; instead of Thor, Friga, Tuesco, &c. &c. of the Goths: We read, in Irish history, of Mann, the Mani of Thibet, and the Menu of the Brahmins.*

Budh-dearg

* He is called Mananan, the God of the waters, which corresponds with the Menu of India, supposed to be Noah: from this deity, the Isle of Man was so called.

P R E F A C E.

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		<i>corresponding to the Brahmins</i>	
Budh-dearg or king Budh,			Budha.
Uifean, alias Socrai, the fallen angel,			Oofana, alias Sookra.
Sathar, God,	- - -		Sat, a name of Brahm.
Narr-aice, hell, <i>i. e.</i> the abode of serpents,			Naraka, of like explanation.
Beafchna,	- - -		Veshnoo.
Daghdae,	- - -		Daghda.
Diarmut,	- - -		Darmitu, or Dherma rajah.
Bhebhinn, Venus,	- - -		Bhavani.
Dearg, nature,	- - -		Durgha.
Gubha, mufes,	- - -		Gopia.
Eagnaifi, god of wifdom,	- - -		Gonefa.
Lugh, goddefs of plenty,	- - -		Lukee.
Cailci, preferver of the juft, <i>i. e.</i> Comhead } cadufa, guardian of the righteous. }			{ Calci, deftrover of the wicked, who is yet to come, Budha being the laft Avatar.
Bhraine, Brain, Neptune,	- - -		Varana.
Suan, god of fleep,	- - -		Syon.
Rudra, the deftrover,	- - -		Rudra.
Reima, god of fire, the fun,			Rama, the fun.
Soma, deity prefiding over trees, plants, flowers,			Soma.

and many others, which I have fet forth in my Vindication of the Ancient History of Ireland, and in the Oriental Collection of Sir William Ouseley, printed in London.

The pagan Irish believed alfo in *Saman*, the judge of departed fouls, alias, *Ce-fhiol*, prince of hell. The Samanæans were a feft of the Magi, fo called, I think, from their belief in *Saman*, or a ftate of reward or punifhment in the next world. “ The Samanæans
“ have been confounded (fays M. De Sainte Croix) with the Bramins. They proceeded
“ from Ariana, a province of Perfia, and the neighbouring countries, and fspread themselves
“ in India, and taught new docttrines.

“ The Bramins, before their arrival, it is faid, were in the higheft period of their glory,
“ were the only oracles of India, and their principal refidence was on the banks of the
“ Ganges, and in the adjacent mountains, while the Samanæans were fettled towards the
“ Indus, (*the feat of our Aire Coti*). Others fay, that the Bramins acquired all their know-
“ ledge from the Samanæans, before whose arrival it would be difficult to prove, that the
“ Bramins were the religious teachers of the Indians.

“ The moft celebrated, and moft ancient of the Samanæan docttors, was *Budda*, who
“ was born 683 years before Chrift. His fcholars paid him divine honours, and his docttrine
confifting

“ consisting chiefly in the transmigration of souls, was adopted not only in India, but also in
 “ Japan, China, Siam, and Tartary. It was propagated in Thibet in the eighth century,
 “ and succeeded the ancient religion of Zamolxis. The Samonæans or Buddists were en-
 “ tirely destroyed in India by the jealous rage of the Bramins, whose absurd practices and
 “ fables they affected to treat with contempt; but several of their books are still preserved,
 “ and respected on the coasts of Malabar. (L'Ezour Vedam. by M. S. Croix, Paris, 1799.)

Pausanius in Achaic. p. 209, says, that Samothrace took its name from the *Samiens*, that came to settle there. Bochart proves the Phœnicians possessed Samothrace, where they established those mysteries, that appear to appertain to our *Saman* prince of hell; the *Cabiri*, or the deities so called, he proves, were of Phœnician origin, from כביר *Cabir*, Hebræis & Arabibus, *magnum & potentem sonat*. This also is an Irish word in frequent use, as an affix to proper names: thus *Con-Cobbar*, or the most potent Con, is the true orthography of the family name we call Connor. Cathal ua Concobhar, Charles O'Connor, or, the warlike descendant of the illustrious Con. Monf. Dupuis in his learned memoir on the Pelasgi, proves that people to have inhabited this island also; in fine, wherever the above authors have led the Phœnicians, we can follow them with our *Aire Coti*. Dupuis leads the Pelasgi to Spain, and from thence to the Britannic isles, “ il n'est pas étonnant de retrouver des Pelasges en Espagne, puis'qu'ils ont porté le culte des dieux de Samothrace, jusque sur les côtes de la Grande Bretagne. (See also Strabo, l. 3. p. 159.) We have shewn in a former work, that the names of all the *Cabiri* can be explained in the old Irish language.

Amongst other pagan festivals, that of *Saman* is yet preserved in Ireland; it is kept on the Eve of All Souls, (the first of November,) and called *Oidhche Shambna*, the Eve of Saman, and *Oidhche Oni*, the Eve of Affliction, *i. e.* עוני *ouini*, of lamentation and affliction. The peasants still go about, collecting eggs and money for this festival, singing

An Oidhche Shambna,

Gé dhaigh dhomaina, &c. &c.—i. e.

On the Eve of Saman, who burns in the deep abyfs (all who shall be condemned, &c.)

This is the *Yaman* of the Bramins, and the שמאל *Samael* of the Chaldeans and of the idolatrous Jews. (ל, L. et נ, N. maximè permutabiles.) Bochart says, the name is derived from *Sem* or *Sam*, the son of Noah. Cum *Semi* nomen idololatriæ esset invisum, Deum quidem fecerunt, sed *inferorum Deum*. Ita & Typhon ab Ægyptüs Σμυ *Smu* cognominabatur, non sine allusione manifesta ad *Semi* nomen. Typhon, ut dictum est, *Seth & Babon & Smy* appellatur,

appellatur, quæ nomina designant violentam quandam inhibitionem, contrarietatem, aut inversionem, (Plutarch, in Is.—Strabo, l. 16.) His other name, *Ce-shil*, is as plain, the כה שיול *Ke shiol* or שחול *Sbaol*, prince of hell of the Chaldæans.—Sonnerat, ch. 7. speaking of the paradise and hell of the Bramins, gives us a translation from their books as follows:—
 “ The wicked will be conducted before *Yamen*, the angel of death and king of hell: this
 “ incorruptible and severe judge will pass sentence according to the crimes they have com-
 “ mitted in this world—the wicked will be precipitated into hell, a place under the earth,
 “ towards the south of the world, named *Padalam*: rivers of fire, terrible monsters, &c.
 “ all are concentrated in this terrible place: after suffering many thousand years, their
 “ bodies unperishable, though divided into many parts, will be reunited in an instant, like
 “ quick silver, and they will be condemned to a new life in this world.”

I will appeal to every impartial reader, if Captain Symes in his Embassy to Ava, in the Birman empire, had discovered, that the people of that country worshipped Jupiter, Juno, Apollo, Mars, &c. by those names, and that their history asserted, they had at a very remote period been inhabitants of a part of the Roman empire, or that the Romans had in former days possessed that country; would not he and his readers have agreed, that, such an assertion was well founded, difficult as it might appear to reconcile it to our ideas, and knowledge of ancient history?—whereas in Irish history, we have the emigration of the Aire Coti, from the Indus, to Egypt, to the coast of Tyre and Sidon, from thence to Spain, and from the Caspian Sea to the Euxine, down the Ægean Sea (or Sea of Islands, as the name expresses in the Irish language) to Spain, detailed, in names of places, known only to the Phœnicians (according to Bochart) and to the Aire Coti or ancient Irish—and from Spain, the last of them were driven to Ireland and Britain, by Cæsar, under the name of *Heremonii*, (or the tribe of Eremon of Irish history.) All the ancient Spanish historians agree in this fact; Bochart allows they came from Gallicia to Ireland. After Julius Cæsar came prætor into Hispania Ulterior, it appears by Dion Cassius (l. 37. p. 58.) that he made war on the *Hermini*, a people of Lusitania (that is the country of *lead* as I have already shewn), and in a short time defeated them. The destruction of this people so terrified their neighbours, that they determined to leave their habitations and retire beyond the Douro. But Cæsar, having notice of this resolution, prevented their putting it into execution, for he fell on them before they set out on their journey, defeated them and took their cities. At the same time news came that the *Hermini* had revolted, and had laid an ambuscade with an intent to cut him off in his return. Hereupon Cæsar took a different
 rout,

rout, attacked the Hermiini again, defeated them, and drove those who fled into an island, not far distant from the continent, and then manning some barks, he attacked them in the island: but the Hermiini repulsed the Romans with great slaughter, and forced them to retreat to the main land. This obliged Cæsar to send to Cadiz for larger ships, with which he passed over to the island, and drove them out of it. Cæsar then pursued them with his fleet, cruising along the coasts of the Bracari and Gallicia, and doubling Cape Finisterre entered the Bay of Biscay, and made a descent on the city of Corunna, which immediately surrendered.

It is evident the Hermiini could not return to Spain, Cæsar's fleet had seen them clear of Cape Finisterre, which, we are just before told, was the direct route to the *Cassiterides*: where could the Hermiini fly to? not into the bays on the coast of Gallicia, for Cæsar's fleet prevented them. Let a school boy inspect the map, he will point to Ireland.

These Hermiini some authors bring from Germany to Spain; but they were of the tribe of Eremon, (well known in Irish history) of the Aiteach or Aire Coti, who had given the name of Coti-nufa to Gadir or Gades, and of Coti-brugh, or Cottæ-briga in Lusitania, and of Cottium in Gallia Narbonensis; the Coti were Indo-Scythæ not Celtæ.

This migration of the Hermiini from Spain, being in Cæsar's time, must have happened about sixty years before Christ; it was probably the last migration of our Aire Coti from Spain. Irish history places the first under *Didean* or *Milesius*, about the year 500 B. C. that is, under *Hercules* the *protector* ﷲ *Milaz*, alias *Phæn* דִּיֹּדָא *Dioda*. (Eusebius.)

One of these colonies were the *Picti*, who were refused admittance into Ireland, because all the land was already possessed: it was recommended to them to try an island on the east of Ireland, and assistance promised if they should meet with opposition. They pursued their voyage, and were received as *feodists*, whence the name—*Phich* or *Fic*, in Irish, is a fee farm, a land tax, a tribute; in the Basque *Peac*. That they were the *Sacæ* of Armenia, or Southern Scythians, whose kindred, the Indo-Scythæ or Aire Coti, had settled in Ireland, and the Highlands of Scotland, is evident from history and from language. *Caledonium aliorumque Pictorum sylvas*, &c. are the words of *Eumenes*, and plainly imply that the Picts and Caledonians were one and the same people. The Caledonians had fought hard to maintain their footing in Scotland, and it was natural for them to receive their new colonies under that system, of which they had been the original authors. Asia was a fief depending on Indo-Scythia: “It was the first governed by this constitution, and here, says Mons. D’Ancarville, may be discovered the origin of the Feudal system, brought into Europe
“ by

“ by the descendants of these very *Sacæ*.”—The name *Picti* is clearly derived from the Irish *Feac* or *Pheac*, *Peac*.—*Feac* quasi *Peac*, qui pignorat terram. (Cormac’s Gloss.) In Arab. فکک *fekk*, a pledge, any thing which redeems a pledge افک *afak*, a tract of land under fief, hence فک *fek* manumitting a servant. The Ch. פחה *phacha*, præfes provincialis is of the same root, אִפְתֹּקִי *iphoteki*, ὑποθήκη, pignus rei immobilis, ut domus, agri, &c. but what makes this name more clear is the Irish synonymous, *geibheal* or *gabhal*, a pledge, *gabhail-fearain*, a farm in fief, *gabhaltus*, a fee farm (from *tus* the chief) which is the Arabic كفل *gafal* a pledge, and in the same language ضمين *Zumeen*, a pledge, surety, bondf-man, زمیندار *Zemeendar*, a farmer, properly a man of consequence, who receives a temporary farm from the prince, which he lets out in subdivisions and accounts, or, is security for the revenue, (Richardson)—and from the Irish *fich*, *fiac* or *feac*, probably the Latin *Vestigal* is derived—quid distat vestigal a tributo? interdum confundunt hæc vocabula auctores, (Ainsworth.): of the like import is the Irish *fin-eacusac*, a feudal tribe, from *fine* a tribe Ar. فنا *fina*, in varia genera distribuit populum (Castel.) Ar. اخانت *akhazet*, a fief, hence the *Picti* were *Zemindars* in Armenia, *picti* in Scotland, and *feodists* in England. The passage in the Chronicon Saxonum, as translated by Gibson, is worthy of notice.

“ In hac autem insula (Britannia) sunt quinque nationes, Anglica, Britannica, seu Wal-
 “ lica, Scotica, Pictica, & Latina. Primi hujus terræ incolæ fuere Britanni, qui ex *Ar-*
 “ *menia* profecti, in australi parte Britanniae sedem posuerunt. Postea contigit Pictos
 “ ex australi parte Scythiæ (that is Indo-Scythia) longis navibus, haud ita multis, ad-
 “ vectos ad Hiberniæ septentrionales partes primum appulisse, ac a Scotis petiisse, ut
 “ ibi habitare sibi liceret. Cæterum iis veniam non volebant; respondent autem
 “ Scoti: possumus nihilo fecius consilio vos juvare. Aliam novimus insulam hinc ad
 “ orientem, ubi (si visum fuerit) habitare possitis: et si quispiam (armis) restiterit, nos
 “ vobis subveniemus, quo eam expugnare valeatis. Tum solvebant Picti, & hanc terram à
 “ parte boreali ingressi sunt. Australia enim Britones occupaverant, uti antea diximus.
 “ Tum Picti sibi uxores à Scotis impetrabant, ea conditione, ut suam regalem prosapiam
 “ semper a parte feminea eligerent: quem morem longe postea servarunt. Contigit deinde
 “ annorum decursu, Scotorum aliquos ex Hibernia profectos in Britanniam hujus terræ par-
 “ tem aliquem expugnasse.”—The Irish Scoti intermarried with them, for they were origi-
 nally one people, whence the *Scotium mons* in Armenia. The feudal system, which they im-
 ported with them, soon after became universal in Ireland, whence *Dal-phiatac* or *fiatac*, *Dal-*
cais, or *gais*, *Dal-riada*, *Dal-ruine*, all signifying, *dal*, i. e. a tribe, under feudal tenure—

Ch. *אִפּוֹתֵקָא* *iphoteka*—*רֶהֶן* *rehin*, Ar. *رهن* *rubin*, &c. &c. all implying a pledge or security, for all which words the Irish Seanachies have found out a prince of the same name to derive that of the tribe from—Syr. *dalba*, Arab. *دالاب* *dalab*, *populus*—in like manner the *Dal-araidhe* or tribe of (the Ch. *יֶרִיד* *Yerid*) merchants, is said to be from *Fiacha-arraidhe*, king of Ulster, in the third century, notwithstanding *arraidhe*, or *earradh*, is translated merchandize in their Dictionaries—*Saorgheal*, the lord or chief of the pledge, *i. e.* a feudal chief, is the *سیورغال* *Siyurghal* of the Persians or fief.—*Tfoimseach*, a farm in fief, a feudal chief, is the *Zaimshah* of the Arabs, *i. e.* *زعیم* *Zaim*, a military tenant, a feod, and *شاه* *Shah* a chief. The Persian *بلوک* *Beluk*, a fief, a tract of country, which a subject obtains by gifts from the prince, by purchase or by succession, and holds for military service, is the origin of all the lands in Ireland called *bulloc*, *balloc*, *bealoc*.

In the Chaldee we may trace the *pich* or *phicht* in *פַּחַת* *pachat*, *præses*, *princeps*, *dux* they are distinguished from *duces* in Dan. 6. 7. *דּוּכֵס וּפְחֻרֵיָא* *duces et principes*, and they also named them *Phanechai*, *פְּנֻחֵי* *Custodes*, *Conservatores*, the *Fineachai* of the Irish, whence the *Feudal code* in Irish is named *Fineachas*, (part of which has been translated and published some years ago) the *פִּנְקָס* *phinicas* of the Chaldee, *i. e.* *Codex*, *Tabula*. In fine, from the most ancient accounts, down to the present hour, the government in Persia, Tartary, India and other eastern countries, cannot be well defined by any other description than *feudal*. There was one great king, to whom a number of subordinate princes paid homage and tribute: all deviation from this system seeming merely temporary and accidental. From this custom, introduced by the Scoti, the English *Scot and Lot*, payment of taxes, is probably derived.

“ It appears evident, says Sir Wm. Jones, from many ancient authors of established reputation, that the Persians and Scythians, *the Southern or Indo Scythians*, adds that learned man, *were one and the same people*,”—and it is as clear, in my opinion, that these mixed with Arabians and Chaldæans, formed the Phœnicians, whose first settlement was on the Persian Gulph. “ An ancient and martial people, under the name of Getes, Moguls, Tartars, &c. have, at different times, poured in great numbers into the more western and southern kingdoms. These are the *Scythians* of our ancient histories, who invaded Persia and the kingdom of the Medes; but our *best* historians are apt to confound them with the *Scythians of the North*; (Sir W. Jones Descr. of Asia.) The same learned author, in his Hist. of Persia, observes, that the Greeks, as usual, confound the *Oriental* with the *Northern* Scythians; but

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we need not wonder at the mistakes of such writers, who have made Varanes out of the name of *Beharam*.

These Getæ penetrated to the extremity of Corea, and from thence passed over to Japan, hence the Japonese claim a Scythian origin, (Scheuchzer Hist. of Japan) and this is the opinion of several Arabian authors. (Vindication of ancient Irish history, p. 524.)

The history of the Indo-Scythians is little known to us, or even of that great empire of the Greeks in Bactria, by Alexander, who were driven out by the Indo-Scythians, who possessed Iran, that is, all that part of Asia from the Ganges to the Mediterranean, and from the Persian Gulph to Karafan. Some had extended to the western borders of China, and to the island of Japan, whose inhabitants acknowledge themselves to be of Scythian origin. Monf. De Guignes had studied the Chinese language: in a memoir read before the French Academy, he informs us, that a Chinese (a great officer) who happened to be on his travels in Bactriana, at the time of the overthrow of the Greeks, had written a history of that event—it there appears, that some Scythians, that dwelt on the western frontiers of China, who called themselves Getæ, but named *Yue-chi* by the Chinese, hearing of their countrymen's defeat, returned to their assistance, destroyed the kingdom of the Greeks, and gave much trouble to the Parthians. This agrees with Justin, who says, that Phrates, king of the Parthians, was at that time engaged in a war against the Scythians, and at the same time another body of them destroyed the kingdom of the Greeks.—Vaillant places this event in the year 126 B. C. which agrees with the Scythian expedition in Chinese history. De Guignes observes, that they were the *Indo-Scythæ* of ancient authors; and he traces their expeditions to the Indus and to the Ganges.

Near Cashemire, says Dr. Parsons in his Japhet, and near Thibet, they speak good Irish at this day: if the Doctor had said, some words were common, he would not have erred; such as *Neam*, Heaven or Paradise; *Budh*, a Deity, &c.—*Luam*, for *lama*, an abbot, priest, &c.*

The Thibetan, or Tangut, is the sacred language of the north of Asia; it must be classed with the Tartar idioms, says Mon. Langlés, who has written a dictionary of the Mantchoux-Tartar language, to which he proposes to add the Sanscrit.

“ The Thibetan, he says, contains the book of *Boudh* or *Buddha*, founder of Sabiism
“ or Chamanism; the Sanscrit those of *Brahma*, who only altered the dogmas, and appro-
“ priated

* Mr. Lebedoff, a Russian, who lived twelve years in Bengal, and is master of the Bengalese language, was walking one day, very lately, in Oxford-street, and over-heard two Irish milk-women conversing in their native language—he was able to understand every thing they said, from its resemblance to the Bengalese. (S. W. O.)

“ priated to himself the ideas of Boudh; in a word, *Brahma* was an heretical *Budhist* or “ Sabian, consequently much posterior to Boudh.” In the reign of Rajah Nerkh, the Brahmins got the better of the followers of Boudh, and burned down their temples, (Ayeen Akberry, V. 2. p. 145.) as before observed.

Sir William Jones supposes Boudha to have been the same with Sefac or Sefostris, king of Egypt, who by conquest spread a new system of religion and philosophy, from the Nile to the Ganges, about 1000 years before Christ. In the Pali language, and among the Cingalese, a common name of the divinity is *Bouddha*. This, Mr. Chambers writes *Buddou*; F. Bartolomeo *Budha*; and from these two authors I have collected the following corruption of that name. Budda or Butta of Beaufobre and Bochart, Bod of the Arabians, of Bodda Edrifi, Boutta of Clemens Alex. and Baouth of M. Gentil. (Dr. Buchanan on the Religion of the Burmas.)

This agrees with the mythology of the ancient Irish, which makes *Phearaman* or *Paraman* (founder of the Brahman religion) the son of Budh, and Seaca to be of the royal race of Budh. Pausanias tells us, that Mercury, that is *Butta* or *Budda*, one of the founders of the Brahmin religion, was named *Parammon*—hence M. Bailly, *Pai remarqué que les Brames aimaient à être appelés PARAMANES, par respect pour la mémoire de leur ancêtres qui portoient ce nom.* (Lett. sur les Sciences, p. 202.)

The *Boudha* of the ancient Hindus are called *Γυμνοσοφισταί* *Gymnosophists*, philosophers, by Clemens Alex.—in Irish *baidh*, *badh*, a man of learning, a philosopher, a prophet. Sanscrit *buda*, wife, Ch. בִּדָּא *bada*, prædicavit, בְּדִים *badim*, harioli. Boudh is styled Budh dearg, &c. &c. &c. There were several in the East, that took on them the name of Budda, says Sir William Jones; so says our old Irish Glossarist, Cormac, *Budh, i. e. Teine, unde dicitur, infind anamain ceathar reigh.* Budh, *i. e.* the understanding or mental intellects, it was the name of four kings.

With the worship of Budh, were imported into Ireland the names of his priests, and religious philosophers, the Garmanna, Fealmac, Fileah, Cadas or Ceadas, and Sruth.

The Garmanna were the Germani of Strabo, and the Sarmani of Clemens Alex.—they descended, according to Cormac, from the wives of Daghdæ, (the Daghdæ rath of the Brahmins)—the names of these wives were Preag, Meang and Meabhail, and then Cormac quotes an ancient poem,

Find

Find ach ní fir deimne deanda flatha fian,
Cian o ro fas garmand, mna Daghdæ do mic murchos.

A *Cast*, but not of proper men to be the soldiers of a prince,
Pity it is the wives of Daghdæ should produce children of sorrow and sadness.

alluding to the voluntary exile from society, and punishment, this cast inflicted on themselves, and making the distinction between the Garmanna of the Irish, and the Garmwyn, or soldiers of the Welsh, or Celts.

Germanes autem puto dici, quos vocat Clemens Alex. Sarmanes, G. litera S. transmutatur. Allobii (Hylobii) fuerunt hæretici, de quibus scribit Epiphanius, T. 3. in H. 46. (Gentianus Hervet. C. 2. 18.) סרמין Sarmin, et Sarmitem, homines viles, fordidi, similes pannis laceris et abjectis; pervertentes scripturam, et bene dicta in alienum sensum torquentes, vel implicantes, turbantes scripturas. *Voces videntur peregrinæ*, à quibus non abludunt duæ Latinæ, quæ in simili sensu leguntur, Sarmentitius vel Sarmentarius, et Semisarius: Buxtorf allows the words were foreign, and from B. Aruch he copies the foregoing explanation, dwelling on the final syllable מין min, hæreticus. Gairm, in Irish, signifies a pilgrim; Gairmgin and Gairmgre, a pilgrim's habit, and Gairmscoille an assembly of pilgrims; the Arabs changed the final *m* into *b*. غريب gharib, a pilgrim, غير معين ghyrmoyun, in the Hindoostanee language, signifies one that lives without rule, (Gilchrist) and is probably the root of the Irish word. The Garmanna were greatly esteemed by the pagan Irish for their sanctity, and on the introduction of the Christian religion, they thought it a proper appellation for the *Apostles*, as they were the instructors of the people, on divine mission; *Garmann* apostolica dignitas, *Garmonna*, apostoli, (Lexicon Irish and Latin.) from whence Bullet in his Celtic Dictionary, Gairmonna, (Ireland.) les apôtres. They are noted in Irish history by the synonymous name of *Deora* or *Dair-naoid*, free wanderers, from דר dar to go about freely, דור dour, peregrinari, whence *Derour*, a swallow.—Quid significat vocabulum דרור derour? est sicut (viator) qui divertit quocumque vult (Rosch haschana) and hence in the modern Irish *Deorade*, i. e. *Deora-dæ*, a pilgrim, a wandering man.

Naoid, is the Ch. נד nad or nod, moving and removing from place to place.—Gen. 4. 12. נד nad a vagabond—16. he dwelt in the land, נוד nod, a wanderer.

From *dar*, comes *tur*, a journey, a pilgrimage, A. طراحي turahy, D. being commutable with T.—whence Ir. *Tura-san*, a pilgrim, in Sanscrit *Sanassy*—in Hindoostanee *Teeruthee*,

thee, a pilgrim. Ar. *تروج* *taruj*, huc illuc circumferri, ultro citroque meare, discurrere, *دريم* *direem*, vagabundus, P. *دربدر* *derbedar*.

In the Brehon laws of the Irish we meet with the *Daor-naoid* and the *Saor-naoid*, they appear to be the same. *Saor* and *Saora* signify free, freedom, from the Chaldaic *שריא* *Saria*, solutum, liberum, licitum. Therefore we cannot doubt of the true meaning of the *Garmanna*, being pilgrims wandering about and living without rule, which is the literal meaning of the Hindoostanic *ghyrmoyun*.

Fealmac, a learned man, a monk, a friar, a religious person. (O'Brien.)—This name originated with the Aire Coti, and descended to the Brahmins, under the name of *Valmic*; as learned as *Valmic*, is an adage with the Brahmins; as learned as *فالج* *fali* with the Arabs. In the Ethiopic, *phali* signifies a letter of the alphabet, a man of letters; hence the Irish *fealmac*, a learned man—*fealsamb*, or *fealsabh*, a philosopher, astronomer, &c. *אשף* *asaph*, astrologus—*פליא* *phelia*, mirificus, admirabilis.

Fileah, a priest, *פלה* *phileh*, un ministre d'un temple, chez les Pheniciens (Abbé Mignot, Mem. de Litterature.) Ch. *פלה* *phelah* coluit, servivit, ab *פלה* *phalach*, seperare, quod ad cultum Dei qui applicandi sunt, a terrenis omnibus separentur, (Thomassin) Si privilegium philosophorum est (inquit Tertullianus) et utique Græcorum: quasi non et Scythæ et Indi philosophentur—et hos philosophos alio quidam nomine Tarabostescos item *Phileatos* olim appellabant. (El. Schedius, p. 255.)

Ceadas, *Cadas*, *Cadail*, translated a Druid, although there never was a Druid in Ireland, as Pinkerton justly observes: but where the word *Draoi* occurs in Irish, by the moderns it is translated Druid; it signifies no more than a wise man, like the old Persian *دارو* *daru*, sapiens & *sacerdos*, (Hyde). *Cad*, *Cadas*, signifies holy, sanctified; as in Hebrew, whence *קודש* *Kodeshim*, the name of the Phœnician priests, according to Suidas.

Sruth, a man in religious orders, though not yet promoted to holy orders, (O'Brien.) Sanscrit *Shri* sacred, Ch. *שירות* *Shiruth* ministerium, et maxime sacrum, veluti sacerdotum qui vocantur ministri altaris (Buxt. Joel. i. 13,) *Shruth* ministerium peculiare sacrum. Non est sacerdos stando ministerium suum obire debet (R. Sa.)—*שרד* *Sered* id. cum *שרת* *Sarut*, incidere. Minister, quod ministri & sacrifici idolorum inciderant sibi carnes. (Thomass.)

“ After all, our knowledge of the Indians and their histories, (say the authors of the modern part of Universal History) is so very imperfect, that we cannot determine whether *Budda* be the same person with *Shaka* and the god of Tibet, or whether he was not a different

ferent person, pretending to the same divine extraction, who possibly came out of Tibet, and introduced the religion of that country among the Western Indians. However, this is certain, that his origin is of great antiquity, long before the birth of Christ; for, not to mention what authors say from tradition of these eastern countries, we find him spoken of by several of the ancient writers, particularly *Clemens Alexandrinus*, who calls him Butta, and says he was worshipped as a God, by the *Sarmanes*."

"Clemens says there are two kinds of Indian philosophers, the one called *Sarmanes*, the other *Brachmans*. Those of the *Sarmanes*, who are termed *solitaries*, neither dwell in cities nor make use of houses, but cover themselves with the bark of trees and feed on fruits. Water is their common liquor, which they drink out of their hand. They abstain from marriage, and live after the manner of the *Encratites*. They obey the commands of Butta and honour him as a God, on account of his holy life. These *Sarmanes* are the same with the *Germanes* mentioned by Strabo, after Megasthenes, however the name came to be corrupted; for he speaks of them nearly in the same terms."

"It seems not a little odd to us, that the end of Wishtnu's sixth incarnation should be to preach down the religion of Budda, and yet that he should personate him, or assume his form in the ninth, as if he found no fault with Budda, but his worshippers: this plainly indicates a difference in the Buddas."

Which of the Buddas the Aire-Coti imported the worship of into Ireland from India, cannot be discovered at this distant period, but it is certain, that Irish history has handed down the memory of one Budda, a subaltern deity of the pagan Irish, and that a sect of his followers were denominated *Garmanna*, and that they were the *Sarmanes* of Clemens, is agreed by all learned authors.

Budda in Irish pagan history is styled Budh-dearg or King Budh, and Seaca-fa, the good Seaca, is said to be *Craobh dearg*, i. e. of the Royal branch; Budh, says Cormac, from ancient history was the name of four kings—dearg is the Chaldee דרג *darag*, Rex, and *Craobh* the Ch. כרב *carabh*, Ar. قرب *kurb*, propinquus. *Craobh*, in Irish, signifies a *branch* and metaphorically a *relation*; *Craobh sgeul*, a story of the branch, signifies, a *genealogical table*. Thus, in heraldry, we see the *Atri* or stirps of a family stretched on the ground, as the root, the trunk of the tree arising from his body, spreading into branches, on which are labels describing the issue. As the Chaldee Lexiconists can give no radix of כרב, it is evident the root of the word is lost to them, and preserved in the Irish language—nor does the Arabic قرب *karab*, to approach, to draw near, fully express the meaning.

Father Georgius, the celebrated author of the *Alphabetum Tibetanum*, thinks Budh and Saca were the same person: “Xacam eundem esse ac Buddum; Xacæ nominis origo a Saca, Babiloniorum et Persarum numine. Tibetanorum litera scribitur *Sachia*, quod idem est cum Sechia Sinensium.”

This perfectly agrees with Irish history; they were taught this worship by the Dedanite colony of Chaldaea, and in Chaldaea, says Sir Wm. Jones, arose the religion of the Brahmans.

The same may be said of the *Soraster* of Irish history, the Zoroaster of the ancient Persians.

From no other nation on earth, the Indians excepted, could the Aire-Coti, Indo-Scythæ, or ancient Irish, have borrowed the words *uasal*, for nobility, as, *Duine uasal*, Sir, *Bean uasal*, Lady—and *Nasair*, the old inhabitants of a country, the aborigines. In the Hindoostanee *Ussul* and *Nussur*, root, origin, original breed. *Ussel*, genuine, noble, pure; whence, Shaw in his Irish Dictionary, *UASAL*, noble, *well descended*—*NASAIR*, *the old inhabitants of a country*. O’Brien and Lhuwyd, the same. From the Indo-Scythæ it descended to the Arabians, *اثول asool* noble, *usul* springing from a noble stock, *esal* nobility, *isal* enobled, and with *T* prefixed in Irish *tuasal*, in Arabic *تاثيل taafil* of a noble family, firmly rooted, from an excellent origin or stock. (Richardson, Golius, &c.)

And from no other nation or people could they have borrowed *beash*, signifying the living tongue, *beas-cna* natural speech, or tongue (Syr. *keina*, natural.) “The Mahomedans, we know, heard the people of proper Hindoostan or India, on a limited scale, speaking a *bbáshá* or living tongue of a very singular construction, the purest dialect of which and chiefly on the poetical ground of Mathura—five words in six, perhaps, of this language, were derived from the Sanscrit.” (Asiat. Res. and Gilchrist in his preface to the Hindoostanee, p. xii.)

Again, from the same author, “before the irruptions and subsequent settlement of the Moosulmans, the Hinduwee or Hindooee (Sanskrit) was to India what the Hindoostanee is now to Hindostan, varying more or less in its territorial excursions from the pure speech, called by way of pre-eminence the *brij-bhasba*, (in Irish *breagh beash-cna*, the ornamented language of nature, or the natural ornamented language.) Mirza Khan on the authority of the Brahmans, calls the Sanscrit *Nag-banee*, or the infernal language or snakes tongue, compounded of Sanscrit and Hinduwee, reserved only for the use of bards and minstrels.” When the *Hindoos first entered India, as a great militant nation of Scythians*, adds Gilchrist, that state alone would readily suggest the idea of calling priests and prophets the *mouth* of
Brahma,

Brahma, the warriors were no less the *arms*, the traders of course took care of the *belly*, and menials of every denomination became very appropriate *feet*. From the aborigines of India the hint of a sacred language, as well as many other interesting traits of the heterogeneous religion of the Hindoos, might easily have been borrowed at once by these artful *Indo-Scythian Druids*, and incorporated with their new Indian doctrine. (Preface xxiv. note b.) All, we have shewn elsewhere from good authority, sprung from the Chaldæans.

Of the men styled Zoroaster, says the learned Bryant, the first was a deified personage, revered by some of his posterity, whose worship was styled *Magia* (by the Aire-Coti, or ancient Irish, *Mogh*) and the professors of it *Magi*. His history is therefore to be looked for among the accounts transmitted by the ancient Babylonians and Chaldæans. They were the first people styled *Magi*, they were priests (*Mogh, ainm dilios do Dbia*. *Mogh* is a name pleasing to God, Cormac Ir. Gloss.) and they called religion in general *Magia*. The Persians of old esteemed them very highly. By *Magus*, says Hesychius, the Persians understood a sacred person, a professor of theology, a priest. Among the Persians, says Suidas, the *Magi* are persons addicted to philosophy and to the worship of the Deity."

This religion began in Chaldæa, and it is expressly said of Oxuartes king of Bactria, that he borrowed the knowledge of it from Chaldæa—*cujus scientiæ sæculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres*. (Marcellinus.)

The *Zend-abesta* of Zoroaster, published by Anquetil, is a strong proof of the above assertion; but it is a Zend corrupted by the language of modern Caucasians, much more than the Zend would have been, if written by a modern Aire-Coti.

By collating the language of the Zend of Anquetil with the Irish, the reader will perceive that the mythology was that of the old Irish; for the person, that took on him the name of Zoroaster, seems to have been the *restorer of Sabiism*, when the Babylonians had lost sight of the primitive tenets, and entered into image worship, which, as I have before observed, never was allowed in ancient Persia or ancient pagan Ireland, that is, in neither Eastern nor Western Iran, and from the alterations in the mode of worship made by Zoroaster, he is stiled in Irish history *Mogh Nua-dath*, *i. e.* the Magus of the new law, *i. e.* مغ نو داد *Mogh nou dad*. Ch. דת *dath*, lex, mandatum.

The language of the Zend, Anquetil says, is that of the mountaineers of Georgia, and was that of ancient Iran. Of an hundred and thirty words sent me by *Pallas* to be written in Irish, in order to be compared with the thirteen languages spoken at this day, round Caucasus, not more than ten are to be found similar, and not one in the Georgian dialect—this

may have happened from the bad collection of words, for they were chosen by the late Empress; but in the Osetian and Circassian dialects, there are many similar to the Irish, and they are all Arabic.

It is observed by Richardson, that several words in the Zend could not be pronounced by a modern Persian, those particularly with TH. Mons. De Sacy, more learned in these languages, has produced a number of examples to shew, that the *Th* was an hiatus, as with the Irish,* who read *pothar*, a child, a son, *pour*; *dearbh-phiuthar*, a sister, *dearv-phiur*, a known or acknowledged sister; *Cutharan* an onion, *cuaran*, P. Kurené. And it must be further observed, that a mountaineer of Ireland cannot pronounce *Th*. *Bothra*, a town, is pronounced *bohra*, *cheathra* four, *cabara*; and even the country school-masters of this day, some of whom are good Greek and Latin scholars, pronounce *Th* as *T*, if it be a radical letter, and even write it so. In a letter from one, now before me, is the following:—*Ex illa tibi ingenita philantropia*—parenthesis, is pronounced parentéfis.—De Sacy in his *Mem. sur Div. Antiq. de la Perse*, observes, “*il arrive assez ordinairement, que le th de la langue Zende se change dans le Pehlvi et le Parsi, en un aspiration; ainsi de TCHETHRO, mot Zend qui signifie quatre, vient le Persan TCHEDAR—de POTHRE, fils, POUHR et POUR—de SCHAE-THRO, ville, SCHER en Persan, &c.*”—*Tchetri*, a name given to Ormuzd in the Zend, is in Irish *Seathar*, pronounced *Sabar*, God. Pers. چار *chubar*, & چار *char*, four; Richardson, Castellus, &c.

Zend-abešta, or *Zend-avešta*, Anquetil translates, the living language—le mot *Zend*, c'est à dire *vivant*, désigne proprement la langue, dans laquelle l'Avesta est écrit, & par une suite naturelle, les lettres de cette langue. Le mot *Zend-abešta*, ou *avešta* signifie, *parole vivant*. *Abešta* de Zoroastre, est le fondement de la loi des Parses. Hamzah of Ispahan, says the author of the *Modjmel el tavarikh*, *ravaet konad az ketabi nakel kardeb az Abeštah Zerdascht* i. e. rapport d'après un livre fait sur l'Abešta de Zoroastre. (*Zend*, V. 2. p. 352. n.) *Zerdušt* was not the original Zoroaster—however that may be, زنده *Zindeh* certainly signifies living; in the following Vocabulary it is translated in the Pehlvi by *marèh*, explained by homme, a man, in Persic مرد *merdum*.

San in Irish (*Sen* in Persian) signifies holy, and *bes*, in the pl. *besta*, signifies customs, manners. *Sanabešta* would literally express the sacred rituals, of which the book is actually composed. *Sanah bešta* would signify the holy or sacred words. *Beas*, signifies speech, as already explained.

Zoroaster

* It is by this hiatus the Irish dialect is so much distinguished from the Celtic; they call a Welshman *Brito-Balbh*, that is a stammering Briton, from his quick and hard pronunciation of the consonants.

Zoroaster is by Ebn Batrick styled Jüna-Hellen, and is said to be the author of the Zabian worship, which commenced about the time that the tower of Babel was erected—the Ionim were Babylonians—*Hellen* was Cham, the son of Noah, according to M. Bryant, (Myth, V. 3. p. 159.)

Ormuzd or ارمزد armuzd, as it is written, *i. e.* God, the *Tchetri* of the Zend, and the *Seathar* of the Irish, is certainly composed of اروم *arum* or ارم *arm* and ايزد *ized*, *i. e.* the first or original Good Genius, in Irish Arm sidh, or Arm uafd, (See *Us.*) whence *Ized* in modern Persian signifies God, and so did *Arm* in Irish. The pater noster of the first Christian missionaries began thus, *Ar n'Arm ata ar neamb.* Our origin (first principle, radix) who art in paradise. (See my Irish Grammar, 2d edit.) At present it runs thus, *Ar n'Athair ata ar neamb*, our father, who art in heaven; *athair* and *arm*, are words of the same meaning, as explained by archbishop Cormac, who lived in the tenth century, *athair, ater, atri*, origo, primitus dicebatur, quasi *pater*, *i. e.* *athar*. In Arabic the words are also synonymous, ارم *arm* اروم *arum*, stirps, origo. اتر *atr*, radix, stirps, and the Chaldee ארם *aram* and עטר *atar*, the same, and פטר *petar*, primitus, whence the Greek and Latin *Pater*, and English *Father*. Ormuzd or the good principle was named دي *dei*, by the Persians, in Irish *Dia* and *Da*, and *Dagh-dae* or the good deity. *Dia, Dei, De, Dae*, good; he was also named *De-thobha* or the good good, or, the good *De*, which Shaw translates *Jehovah*, but it is from the Chaldee טב *tab*, טוב *taba*, Heb. טוב *tob*, Ar. طيب *teiub*, taeb, طوبي *toobé* good, bonus; metaph. elegans, præstans, hilaris, jucundus, lætus, item substantivé bonum, bonitas, beneficium, and the Persian دي *Dei*, the deity, the divinity, the good principle Ormuzd, in opposition to *Aberman*, the principle of evil, in Irish *a-harmuin*, cursed, unblest; and hence *Dia*, God, whence the Latin *Deus*. In like manner we find the deity expressed in ancient Irish MSS. by *Barr*, and *Barr-cean*, *i. e.* good—the chief of goodness or beneficence, agreeing with the Arabic بر *Berr*, *Barr*, good, beneficent, just, equitable, true—pious towards God and parents, piety, &c. &c. We also find *Reima*, *Rama*, one of the good genii, signifying compassion; *Rami*, name of an *Ized* or good genius, (De Sacy); Ar. رحم *rehim*, compassion, mercy; whence رحمان *rahman*, God, (the merciful.) From *Arm*, the name of God, who has the power of blessing, the Irish have formed *armuinam* to bless, corresponding to the Ch. הרם *herem* and the Arab. حرم *herem*, sacred, venerable, ہرام *haram* to devote, to consecrate to god, by a kind of anathema, whence, according to De Sacy, mount

mount *Armon*; istum verò montem *Armon* nominaverunt, quia in illo juraverant, et sese mutuo anathemate devinxerant. (De Sacy on Bruce's Book of Enoch.) Of the *Sidh* of the Irish and the *Ized* of the Zend we shall speak fully hereafter—the corresponding name *Tchetri* or *Sbetri*, and *Seathar*, for God, gives great reason to suppose that *Armuzd* and *Armisd* do also signify the same thing, *Tchetri* and *Seathar* being evidently derived from *athar* and *atri*. *Neamb*, in Irish, is explained by *olas* and *solas*, vast pleasure, paradise, now it signifies heaven; *olas* is the Phœnician עליו *oliz*, *aliz*; convenit cum עלים *alis* et עליו *aliz*, exultare, lætari, Ital. *lezióso*, hence the *Elysian Fields* of the Greeks and Romans, (and *Eliffa*, the name of Dido, from *Deidan*, Ir. *Els*. *Elis* is at this day a woman's Christian name in Ireland.)

Quisque suos patimur manes: exinde per amplum

Mittimur Elysiū, & pauci læta arva tenemus.

VIRG.

Neam corresponds with the Chaldæan נעם *naam*, jucundum esse. Tibet. *nama*, felicem, cælum (Georg.) Ar. نعيم *naim*, ease, quiet, tranquillity, the favours of God, the delights of paradise, Per. دار نعيم *dara naim*, the house of felicity, paradise, Ar. أهل نعيم *ehli naim*, the inhabitants of paradise, the blessed, whence the Irish *Naomb*, a Saint. (See *Eile*)

As we find *Arm* and *Atr* to signify radix, primitus, God, may not the synonymous Chaldæan word ארם *aum*, radix, be the triliteral mysterious name of God with the Brahmins, which I have not yet seen explained by Sir Wm. Jones, or Mr. Wilford. *Atri* of the Hindus, is the first in their chronology, from whom sprang Brahma.

The Cosmogony in the Zend is named *boun de besch*, evidently the Irish *bun do heas*, or *eas*. i. e. the origin of the creation, from *easa* to create, form, fashion, Ch. בשה *hasa* facere, creavit Deus, whence Ar. افسر *afar*, creavit, and the Irish, Etruscan, and Sanscrit, *Aofar*, *Efar*, *Ifar*, God, (the creator) the *Azor* of Sanchoniathon, and the *eeshoor* (God) of the Hinduwee, (Gilchrist). In this wonderful composition (the Cosmogony) it is said the *Bull* was first created, and at his death, trees and plants sprang from his tail and body, animals from his *left thigh*, and man from his *right thigh*, whence he was named *abou-dad*, and the *Man-bull*—the pagan Irish must have had the same ridiculous cosmogony.

In former publications I have shewn that *Tar-abb* or *Tarbh*, a bull, in Irish, signified the *ab*, or father of *tar*, generation, in Chaldee תר-אב *tabar-abb*, from whence תור *tor*, taurus, תרורת *torota*, vacca, ab תהר *tehar*, concepit. Hence the Irish *Tar-feachd* the thigh, literally, the *pillar of generation*, for, says the Irish author of the *Liber Lecanus*,
fol.

fol. 14.—all genealogies and generations were written on, and signified by, the thighs and knees of men, from the flood, till the arrival of St. Patrick; and we find the Hebrew and Chaldee languages express generation by the word *thigh*; see the marginal notes in our English Bibles, Genes. ch. 46. v. 26., and in many other places, noted under the word *Arc* in the following Prospectus.

The *Ized*, Genius or Demon, of the Zend, is the *שִׁיד* *Sid* of the Chaldees, and the *Sidh* or good Genius of the Irish; the *Sidh-bhróg*, or domestic *Sidh*, is supposed yet to attend certain families, and the *bann-sidh* (*bann-shee*) genius or angel of separation, that is, of death, is believed to haunt certain families, and to give notice of the death of a distant relation. *Taibhsidh*, is the attendant or following genius, from *تابع* *taba*, following. In the Zend we find *Oschen*, the *Oisín* or *Oisín* of Ireland, of whom the Parfi know as little as Macpherson did of *Ossian*. In the Zend we find the *Gab-Osben* (in Irish *gui Oisín*) prayer to *Oschen*—he is thus esteemed a *good genius*. When Le Brun was with the Guebres, or Parfi, the priests told him that, when Adam was thirty-one years old, he begat *Oushin*, and that he was father of a numerous family, who was succeeded by *Jem-sid* their first king, who lived 700 years; (Le Brun, V. 2. p. 389.) Dr. Hyde translates a passage from Sheristan, setting forth, that in the time of *Osban* appeared the evil genius *Petyrah*. These names being familiar with the Irish, the Christian missionaries in this island, formed the poem of *Ossian* and *Patrick*, reversing the good for the evil genius, and the evil for the good, although the graver historians allow, that *Ossian* lived many centuries before *Patrick*. If *Ossian* had not been esteemed the good genius, the first Christian bishops would hardly have taken his name; in *Colgan* we find no less than six. Whoever will read the life of St. Patrick, and the history of him in the ancient MSS. will be convinced of the truth of this assertion:—first, he declares that he came from *Nemh-thur*, *i. e.* the distant paradise, (*نعم تر* *neem tur*) but the pagan priests declared he was *Taile-ghein* (*طالي جن* *tali-jin*) an evil demon; *Telchines*, mali dæmones (*Suidas*); and that he was *Succat*, the wicked, (*شقي* *Shuky*)—then he is said to have vomited out fire, like a dæmon, before the pagan king *Milcho*; “aspiciebat in visu noctis *Milcho* memoratus: et ecce *Patricius*, quasi totus igneus domum suam ingrediebatur, flammaque de ore ejus & naribus, oculis, ac auribus egressa ipsum cremare videbatur. *Milcho* verò comam flammigeram á se repulit, nec ipsum ullatenus tangere prævaluit: flamma diffusa dextrorsum divertit, et duas filias ejus parvulas in uno lecto quiescentes arripiens usque ad cineres combussit;” (*Sexta Vit. Patr. Colgan*, p. 67.)—then, the writer of his life makes *Patrick* reply—“*Ignis, quem vidisti de me exire, fides est sanctæ Trinitatis, qua totus illustror*

illustror"—This is the Persian story of Zerdust appearing in fire to his disciples: all the genii are said to be composed of fire. There was an altar dedicated to Oislin, on the top of a mountain in the barony of Inish Owen, as there were to all other genii and deities in pagan Ireland; as to Cailee, Diarmut, &c. &c.; that to Oislin is marked in an ancient map of that country, engraved at the cost of the Earl of Donegall, there named Alt Oislin (now Sliabh Sneacht)—it is a valuable map, having the head of the Earl in one corner, engraved by Holbein; it was in my possession, and I made a copy of it. My friend, the Rev. Mr. Watfon (a Welshman) obtained a benefice in this barony. In a letter to me, soon after his arrival at the glebe, he says, "I am in the midst of poetic ground: the scenes celebrated by Oislin, the very names of places, at this day the same as those mentioned in the poems of that or some other bard."—The deities and sub-deities of the Irish were supposed to have dwelt on earth, and the poets celebrated their sublunary amours and transactions, as the Brahmins have those of Vishnow, &c. &c. The Din Seanacas Eirinn abounds with them, it is a very ancient MS.—but this MS. would not have given Mr. M'Pherson the northern names of the constellations, with which he has enriched his poem of Oislin. Oislin implies radical, illustrious of descent, in Arab. اثين *afin* or *ofin*.

J'ecris le Gab Ofchen.—(Zend.)

"Je fais izechné et néaesch à *Ofchen*, saint, pur et grand. Je veux lui plaire, je lui adresse des vœux: lui qui rend les lieux grands, qui est saint, pur et grand, &c.—(Zend Avesta.)

Abulpharagj tells us, that Zoroaster foretold the coming of Christ, and ordered the Persians to prepare gifts for him: that a virgin should conceive, and that a star should appear at the time of his birth, and in the centre of the star would be seen the figure of the virgin, which prophecy was delivered in *Bachara* where Zoroaster dwelt. Irish history informs us, that a *Draoi Bacharach*, (a *دارو daru*, or wise man of *Bachara*) foretold the birth of the Messiah, that he should be born in a wonderful manner, and should be barbarously murdered by the great council of his own nation (Keating, p. 187.)—did Keating understand Arabic or Persian to steal this passage? hence the Epiphany is named in Irish *Cann-achra*, the Star of the journey of the (*دارو daru* or) *Draoi*, i. e. of the wise men, (See *Draoi*.)

In the *Journal des Sçavans*, July 1762, No. VII. is a list of the works attributed to Zoroaster, one of which is said to be a Vocabulary of the Zend and Pehlvi languages. Anquetil thinks he has found this work, and presents it to the public with this preface. "In
" the

“ the Pehlvi collection, where this Zend-Pehlvi Vocabulary is inserted, the words are placed
 “ without order, and sometimes separated by paragraphs and phrases, shewing the various
 “ senses the words are susceptible of expressing. I have placed them nearly alphabetically
 “ —and have omitted some words where the meaning was not clear to me.

“ The learned must not be surprized to find words and expressions in the Zend common
 “ to the Syriac, Greek, and Latin languages; for, 1st, The situation of Aderbedjan, of Iran
 “ properly so called (the residence of Zoroaster) and the intercourse of the inhabitants of
 “ that country with Syria, might have occasioned the first.”

“ 2d, The old inhabitants of Greece, before the arrival of Cadmus, may have caused
 “ many expressions to be common to the Greek and the Zend.”

“ 3d, Dionysius of Halicarnassus says, the language spoken by the Romans in his time,
 “ was a mixture of Greek and barbarism; by barbarians he understands the Etruscans, the
 “ Gauls, the Spaniards, and that multitude of foreigners, that were successively fixing them-
 “ selves in Rome. Amongst these foreigners there may have been some, from the countries
 “ where the Zend was spoken. We know also, that the Romans had a connexion with the
 “ inhabitants of the coast of the Pontus, Euxine, and of the Caspian Sea.”

“ Probably the Zend may furnish the roots of many words in the Greek and Latin
 “ languages, which cannot be found in the Tuscan, or in the languages of the South of Asia.”

It certainly does furnish the roots of some words in the Irish language, that cannot be
 traced in any other.

The Pehlvi, or old Persian, was a dialect of the Chaldaic, according to Sir Wm. Jones,
 and he says also, that hundreds of nouns in the Parfi are pure Sanscrit, and that the Parfi
 was derived, like the various Indian dialects, from the language of the Brahmans, and I
 must add, says he, “ That in the pure Persian I find no trace of any Arabian tongue, ex-
 “ cept what proceeded from the known intercourse between the Persians and Arabs, especially
 “ in the time of Bahram, who was educated in Arabia, and whose Arabic verses are still
 “ extant, together with his heroic lines in the Deri, which many suppose to be the first attempt
 “ at Persian versification in Arabian metre. But, without having recourse to other argu-
 “ ments, the composition of words, in which the genius of the Persian delights, and which
 “ the Arabic abhors, is a decisive proof, that the Parfi sprang from an *Indian*, and not from
 “ an Arabian stock.” (Sir Wm. here speaks of the modern Persian.)

“ Considering languages as mere instruments of knowledge, and having strong reason to
 “ doubt the existence of genuine books in the Zend or Pahlavi, especially since the well-
 “ informed

“ informed author of the *Dabistan* affirms the work of Zeratust (Zoroaster) to have been
 “ lost, and its place supplied by a recent compilation; I had no inducement, though I had
 “ an opportunity, to learn what remains of those ancient languages: but I often conversed
 “ on them with my friend Bahman, and both of us were convinced, after full consideration,
 “ that the *Zend* bore a strong resemblance to *Sanscrit*, and the *Pahlavi* to *Arabic*. He had
 “ at my request translated into Pahlavi the finest inscription, exhibited in the Gulistan on
 “ the diadem of *Cyrus*: and I had the patience to read the list of words from the *Pazend*,
 “ in the appendix to the *Farhangi Jehangiri*. This examination gave me perfect conviction,
 “ that the *Pahlavi* was a dialect of the *Chaldaic*. As a proof, *Zamar*, by a beautiful me-
 “ taphor from *pruning trees*, means in Hebrew, to compose verses; and thence by an easy
 “ transition, to sing them: and in the Pahlavi, we see the verb *Zamruniten* to sing, with its
 “ forms *Zamrunemi* I sing, and *Zamrunid* he sang: the verbal termination of the Persian
 “ being added to the Chaldaic root.” *As. Res. V. i. p. 188.* Of this metaphor and its
 connexion and affinity with Irish literature, we shall have occasion to speak, at the close of
 this preface, when we treat of the Irish alphabet, where we shall find *File* a poet, from the
 Chaldee פִּיל *phil*, *Ar.* فـال *fal*, putare vitem, putare rationes, and *Sopa Soma* or *Sama*, the
 well of knowledge, זמא *Zama* pro *Zamra* (Punicé R. finale abjectum) fons in Africa,
 canoras voces faciens, (*Bochart, V. i. p. 438.*) whence the *Sopa Soma*, *i. e.* tobar eolas, the
 well of knowledge of the Irish. See *Sopar*.

Le meilleur moyen de découvrir l'origine d'une nation est de suivre en remontant les
 traces de sa langue comparée à celles des peuples, avec qui la *tradition* des faits nous apprend
 que ce peuple a eu quelque rapport. (*Presid. De Brosses.*)

The reader will perceive very little affinity between the Greek, the Latin, and the Zend,
 but between the Zend and the Irish a striking similitude will appear.

V O C A B U L A R Y.

<i>Zend.</i>		<i>Pehlvi.</i>		<i>Englsh.</i>		<i>Irish.</i>
Edé	-	Afin	-	if	-	madh, (M. Servile)
Edenanm	-	Edoun	-	explanative	-	Eadon
Eretzestè	-	Iedeman	-	hand	-	Ed, Id, to handle, man, hand
Erodé	}	{ Naméh Rad Arowad }	}	famous	}	Ruad, Naomadh
Eoroued						
Erèm	-	Bandeh	-	servant, slave	-	Urra, Ara

Ezaedé

P R E F A C E.

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<i>Zend.</i>	<i>Pehlvi.</i>	<i>English.</i>	<i>Irish.</i>
Ezaedé	- Hozed	{ to become great or illustrious }	Uafad, Saoidh
Astrieté	- astared	- he sees	- Stair-ceach, light, vision
Ashteseh	- Ashté	- peace	- ofath
Asp }	- Sofia	- horse	{ Asb, Ceil-asb, a body of cavalry, Cuil-
Aspae }			asb, a jade of a horse
Eghé	- Sareh	- bad	- Eag, hence it is a negative particle
Eghré	- Zour	- force, compulsion	Saragham, to force
Amerfchen	- Amargan	- immortal	- marthannach
Eneko	- pefchanib	- front, face	- an aigh
Evé	- Bala	- high, tall	- Uav, above, balach a giant
—	- apofan	- childless	- paisde, children
Eofchtre	- lab	- lip	- liobar
Eedé	- —	- forehead	- Eadan
Abesta	- —	- language	- Beascna
Enghohé	- Dounia	- the world	- Dowan
Eavoreté	- Khasteh	- a treasury	- Kiste, Cisté
Ehmaé	- Zagh	- great	- Mah
Bereeté	- Dadrounesche	- he carries	- Beirt, whence beirthoir a porter
Befch	- Dou	- two	- Do, Beith
Beantoo	- Vimar	- sick, dead	- Bann, death
Bonem	- Boun	- root, foundation	Bunn
Te	- Tou	- thou	- Tu, Te
Tedjerem	- Zari	- flowing water	- Srai
Khroid	- Kheroudj	- hard	- Cruaidh
Kh-scheio	- Malke	- king	- Malc, Shah
Kh-schtoum	- Schafchom	- sixteenth	- Seifeamh
Kh-shouefeh	- Se Se	- fix	- Sé
Sé	- Sé	- three	- —
Khoré	- Khouroun	- to eat	- Cuire, a feast
Defchmehé	- Dehom	- tenth	- Deacma
Defcheno	- Dafché	- right hand	- Deas
Dehmo	- Donm	- people	- Duine, mankind
Denghoo	- Danacha	- learned	- Dana, Danach
Dkeefchó	- Din	- law	- Deac, Din
Drodjem	- Daroudj	{ Necromancy Evil Genius }	{ Draoidheacht

<i>Zend.</i>	<i>Pehlvi.</i>	<i>Englsh.</i>	<i>Irish.</i>
Reotchen	- Roschneh	- light	- Rushin
Rané	- Ran	- thigh	- Ur-ran
Zeté	- Afzaed	- sufficient	- Saith, Sath
Zesté	- Iedeman	- hand	- Ed. mad. See Eret-zesté
Streé	- Vakad	- female	- Striopach, a harlot
Sreoved	- Seroud	- he sings	- Sar, musick, Sar-tonna, a doctor of musick
Sperezé	- Seper	- the Heavens	- Speir
Seouefchte, See Eavoreté	} Soud Khefteh	- a treasury	- Seod kiste
Ghnao	- Vakdan	- a woman	- Gean
Freefchte	- Fereft	- an index	- Foras
Freiré	- Meh	- excellent	- Fearr, as fearr, Maih

“ These are the Maihs the Aire-Coti brought with them to Ireland, viz. Budh, Sacca, &c. &c. See Vindication, p. 157.

Ffichtane	- Pestan	- a teat	- paisde, a sucking infant
Keie Ko	- Kedar	- who, which	- Ki, Ke, Ci
Gueofch } Gofchte }	- Gosch	- the ear	- { Gusham, to hear ; <i>gushan tu me?</i> do you hear me?
Gamé	- Zemestan	- Winter	- Gim-rah, winter quarter
Medo	- As	- Wine	- Mead, wine of honey, As, drink, milk
Neomehé	- Nohom	- ninth	- naoi, nine ; naoiheamh, ninth.
Neeman	- Nim	- part, half	- neamh, hence it is an adjunct negative
Nmano pethreo	Kad banoo	- mistress of the house,	Nmana botha, nmna astigh
Vareeté	- Vared }	- it rains	- { Farthain }
Vero	- Varan }		- { Faran }
Vehmemtche	- Neashne	- I pray	- Aiscim, Naiscim
Neaefch	- Neaefch	- an humble prayer	Naifch
Eschné	- Eschné	- to do, to make	Easam
Vetché	- { Gobefchné Goft }	- to speak - he spoke	- { Gob, the organ of speech ; gobach, prat- ing, talking ; beaschna, speech
Vefa	- Vas	- much	- Fós, moreover
Vohone	- Damma	- blood	- Damh, Fuil
Vatem	- Vad	- wind	- fath, bád
Hereté	- Sodar	- a chief	- Aire, pl. Airite, Suadhaire
Heked	- Pavan aknin	- but	- achd
Jezofch	- Zach	- abundance	- Sath, Sah

<i>Zend.</i>	<i>Pehlvi.</i>	<i>English.</i>	<i>Irish.</i>
Jezaé	- Jez-banom	- I pray	- { Geis, a prayer; geis tamhrah, the prayers, sacrifice, &c. &c. of Tarah
Jatomeanté	- { Djadouh Jadu-gur }	- magician	- { Goor, a magician; goor-dhileachd, magick
Jaré	- Sanat	- a year	- Errai, spring
Tchethro	- Tchahar	- four	- Ceithre, Ceathar, Kahar
Pero	- Rouin	- before, in front	- Roimh
Pesano	- Sinéh	- the breast	- Siné, breast, nipple, teat
Peere-kenamtche	Parihan	- the Genii Peri	Baire, Sidh-bhaire
Ized	- Ized	- good Genii	- Sidh
Arab. شاهد Shehid, an angel		-	{ Bann-sidh, the genius of death; Sidh-brog, the genius of the house or family
Afrin	- Afrin	{ the office of prayer, benediction	{ Afrinn, the Mafs; Ti-afrinn, the house of benediction, prayer, &c. the Mafs house

The priest in the Afrin requests for him, he prays for, in the name of the *Ized*, then invoked, every blessing of life, a long life in this world, and happiness in the next. In the office is an *Afrin* to Zoroaster, another to Oschen, and another to Meher (Mithra), in Irish, Mihr, the Sun.

Ana	- Ana	- money	- Ana, riches
Aban	- the Ized of water		- Abhan
Ane	- Aingin	- water	- { An, Ana, hence Ana Laiphi, the river Liffey
Ang-iura	- —	- a year	- Eang
Ard	- Ard	- { name of an Ized or good genius }	{ Art, God
Asp—a termination, implying chief—il ne faut pas croire que tous les noms Persans terminés par Asp renferment le mot Cheval, il signifie Commandant, Chef. (Anquetil.)			{ The Irish prefix this word, as Easbog a bishop; Eascop, a bishop; Easruadh, a governor
Aspal—a Herbed, an ecclesiastical order under a Mobed			{ Abfdal, a disciple
Sapetman, a name of Zoroaster; Anquetil does not know the meaning of this word, but thinks <i>sape-mé</i> signifies excellent. I think it is the Irish Soib, holy, sacred			{ Soib-sgeul, holy story, the Gospel; Ar. صباح Subah, holy, epitheton Dei (Golius.) سبحات Subehat, repeating the glory of God, (Rich.)
Gah	- Gah	- prayer	- Guih

Pothre,

<i>Zend.</i>	<i>Pehlvi.</i>	<i>Engliff.</i>	<i>Iriff.</i>
Pothre, a fon	- Pofer	- a fon	- Piuthar
Nekah	- Nekah	- { the nuptial benediction }	- Nuacor, a bride or bridegroom, <i>i. e.</i> who have received nuptial benediction
Néré	- Neéré	- a man	- Near
Tra	- Tra	- feafon	- Tra
Tatra	- Tatra	- feafon of heat	- Té-tra
Kad banou	- —	- chief of families	- Cead-mbuintir
Mreté	- —	- mortal	- marthuidh
Ather	- —	- effence	- Athar, Ar. <i>اثر</i> attar
Atherbo, a perfume compofed of fandal and ambergris		{ Athar lus, ground ivy, <i>i. e.</i> the fra- grant weed ; al-athar, L'athar, La- vender	
Calliane	- —	- a rejoicing	- Laineach
Abefia	- Avelia	- language	- Beafna
Derimher	- Derimher	- temple of the Parfi	{ Diorma, a congregation, from dirim, numerous ; Sidh-Dirim, or Sidh- Druim, the old name of Cashel, the temple of the good Genii
Daftobar	- Deltour	- a teacher	- Deachdoir
Daimh	- —	- an ox	- Damh
Fal, divination	- Fal namah, a book of divination		- Fal
Os	- —	- elevated	- os, uas
Ofchan, powerful, the good Genius	- —		- Oifhin, <i>i. e.</i> Offian
Ereezem	- del	- the heart	- dil
Azoantecouetefch	- Shenafcha	- to know	- Seanacham
Thré	- Sé	- three	- Tri, Tré
Thrianm	- Sevin	- third	- Trian, Treas
Oue	- M'adam kena faka	- male	- Ou, O, a fon
Zour, holy water given to Zoroafter to purify finners			- Suir

Hence the Aire-Coti named the Indus and the Ganges *Suir*, and gave the name to that beautiful river, which empties itfelf at Waterford ; it was the Ganges of Ireland, on the banks of it ftands the Abbey of the Holy Crofs ;* wherever the pagans had confecrated ground the primitive Chriftians erected a church.

Aberetem

* The river Indus, Pliny tells us, was by the natives called Sandus—it is now called the *Seendhoo*, but when fwollen with all the rivers of the Panjab, flows majestically down to Talta, under the affumed name of *Soor*. (Maurice's Hift. of Hindoftan, V. 1. p. 150.)—Sandu, in Iriff, fignifies the facred water, and might have been corrupted to Seendhoo, fynonymous to Soor or Zour.

<i>Zend.</i>	<i>Pehlvi.</i>	<i>English.</i>	<i>Irish.</i>
Aberetem	- Mia bordan	- a water carrier	Ab-beirthoir
Adé	- Goft	- he said	- Adeir, gobhad
Ath-Corono,	- general name of	- a Parfi priest	- { Caranach, and Cearanach, a heathen priest
Alka	- Risch	- a beard	- Uilce, Uilke, Ulca

In the Hindoostanee, uluk, hair; in the Basq, ulea, hair.

END OF THE ZEND VOCABULARY.

Then follows a Collection of the Pehlvi and Persian.

<i>Pehlvi.</i>	<i>Persian.</i>	<i>English.</i>	<i>Irish.</i>
Ab	- Pad	- father, chief	- Ab
Abider	- Peder	- father	- { Am, a mother; dear, a man; andear, a woman; am-dear, the consort of the man
Amider	- Mader	- mother	
Anschoto	- Mardom	- man	- Anscath, Muird
Attounaton	- Takhtar	- to run	- Tachtair, a runner, a messenger
Anatounaton	- Neham	- to do, to put	- Nim, Nihim, Nighim
Ahlobor	- Aschai	- holy	- Coishe
Agas	- Agah	- knowing	- Uige, knowledge
Abodj	- Tchouz	- membrum fem.	Bud, membr. vir. Toiche, membr. fem.
Amotia	- Parastar	- a servant	- Modh
Avres	- Peigham	- speech	- Abaris, eloquent in speech
Azdeman	- Djoulah	- saddle-cloth	- Dial, a saddle
Eod-jert	- Perahen	- drefs	- Eide
As-baeschne	- Afaieschne	- quiet, ease	- Beaschna
Bitá	- Khaneh	- a house	- Both
Bilai	- Tchah	- a well	- Bile, water
Banoi	- Banou	- woman	- Bean
Papia	- Djameh	- habit, robe	- { Papelin, poplin; stuff made of worsted and silk for habits, robes, &c.
Pedan	- Peigham	- speech	- Feidh
Toug	- Doud	- smoak	- Doig
Tabna	- Kah	- straw	- Taobhan, straw; cah, chaff
Tin	- Andjir	- a fig	- Tine, a fig tree

Djatoun

<i>Pehlvi.</i>	<i>Persian.</i>	<i>English.</i>	<i>Irish.</i>
Djatoun	- Ized	- a good genius	- Sidh
Remane	- Anas	- pomegranate	- Rimmon
Rekita	- Schagard	- a disciple	- { Reacht, and Reactaire, a man in holy orders; Sagart, a priest
Rouin	- Pefeh	- before, in front	- Roimh
Remeka	- Madian	- female	- Maidin
Zazra	- Vehi	- excellent	- Sar, wai (mhaith)
Zakar } Zakeo }	- Ner	- male	- Near, Anear, man; Sca, Afcath, man
Damia	- Khoun	- blood	- Damh, blood; Cine, Kine, consanguinity
Sakina	- Kared	- a knife	- Skian, Sgian
Schat-meta	- Naodan	- boat, vessel	- Scud, Naoi
Scheg	- Djo	- barley	- Shagal, Seagal
Koka	- Mah	- moon	- Mi, the moon's course, a month
Kavid	- Bouz	- he goat	- Gadhar, Pouc, Gabhar, Gavar
Kofché	- Paresta	- servant boy	- Coisiche, Giolla-coise
Kopa	- Palan	- a bât-horse	- Copal, Pal, Al, horse
Kumra	- Kumra	- a sheep-fold	- Comora, Cumara
Goumeh	- Garmi	- heat	- Gorm
Lefan	- Zaban	- tongue	- Lifan
Malahi	- Remak	- salt	- Malach
Matour	- Meher	- Mithra	- Mihr, Mithr, Sun
Naifchounan	- Vezam	- to clean	- Maifhenim
Jhan	- Jezdan	- God	- { Jon, the Sun, the god of the pagan Irish; the 𐤍 𐤅 El-Jion of the Phoenicians. (Sanchon.)
Behist	- { Dara behist } - { Dara Naem }	- Paradise	- Neamh, felicity, paradise, heaven
Behist is from the Ar. بهش behist, chearful, joyful, Beus, Beusach			
Chaldee ܒܝܫ bebis, jucundus - Beaschna			
Naem is from the Ar. نعيم naim, tranquillity, felicity; Chald. ܢܝܡ naam, suavis fuit—Thibet. Nama, cælum, felicem (Georgius) hence the Arabic دار نعيم dara-naim, the mansions of the blessed, the abode of felicity, paradise			
Akon	-	- master, chief	- { Cean (Kan) Sidh-acan, the master or chief of the Genij, or a Genius of the first order

Every

Every word in Irish signifying abundance, riches, pleasure, singly or compounded, is applied to paradise, as, *ana*, riches, *flac-ana*, heaven, paradise, *maoin*, riches, abundance, (whence *mambaoín* and the מַמּוֹן *mamon* of scripture) *flac-ambna*, heaven, paradise; so in Arabic عَيْن *Ain*, riches, paradise, نعيم *naim*, wealth, pleasure, paradise; Per. مینا *mena*, paradise, not from the word signifying blue, azure, as Richardson has explained it, but from *maoin*, felicity; Ar. یمن *yemen*, felicity, i. e. Arabia Felix—مِمنوت *memunut*, felicity; فلاح *fulub*, happiness, paradise, &c. &c.

In like manner in Irish *Adh*, *Adhn*, *Edean*, felicity; *Edean*, or *Adan-gan*, the Garden of Eden, Paradise; the *Jannat Aden* of the Arabs, or Paradise; though, says Sale, they generally interpret the word *Eden*, not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies, a settled or perpetual habitation, (in Irish *Edean*); the Heb. עדן *Eden*, is *felicitas*, *voluptas*. The name, which the Mohame-dans usually give to this happy mansion, is *al Jannat*, or, the Garden; and sometimes they call it, with an addition, *Jannat al Ferdaws*, the Garden of paradise: *Jannat Aden*, as above; *Jannat al Mawa*, the Garden of abode; *Jannat al Naim*, the Garden of pleasure.

The Irish had another old Persian name for Paradise, viz. *Ith-uirne* or the land of *Huran*, حور *huran*, paradise, a word, they say, compounded of حور عین *hur-ain*, a virgin of paradise. Shaw has mistaken the sense of the Irish, by translating it *Hell*; quasi *I-thunnar*, Ch. תנור *thunnar*, a fiery furnace.

Sidh, in Irish mythology, signifies a good Genius; *Sith*, a bad Genius; being both pronounced *Shee* by the moderns, they write *Sidh*, *Sith*, or *Sigh*, promiscuously, all pronounced *Shee*, by the hiatus added to the final consonant. Hence *Al Sijil*, the recording angel of the Arabs (Koran, c. 21.) or the *Shee* of the جلد *jild*, or book. *Sidh*, as I have shewn, is the שִׁיד *Shid* of the Chaldees and the *Ized* of the Zend. *Sith* is the Chaldee and Hebrew שֶׁת *Sheth*, a demon or evil Genius; (See Collect. p. 17. Saman). Hæc vox שֶׁת *Sheth*, Judæis frequens est in ore, nam sub specie amicæ salutationis obvios Christianos in Polonia et Germania sarcasticé et impié compellant *Sheth wilkome*, i. e. Dæmon salve, (Bythner, Clav. L. S. p. 2.) To these let us add *Wulahan*, or *Dullahan*, i. e. *Di-ullahan*, and *Goiline*, names for evil Genii, and we shall find, that the Irish pagan mythology embraces or includes the whole of the Chaldee and pagan Arabic mythology.

The *Dullahan* or *Wullahan* is a terrible bug-bear at this day; the peasants hear him in the night dragging a heavy chain through the villages and along the roads; this is the

ولهان wulahan, or Satanas of the Arabs, quem exorcismus compescet copiâ aquæ profusâ in sacra lotionē, (Golius).

Goiline, translated the Devil, in Shaw, is the غول *ghoulon* of the Arabs, the Dæmon sylvestris, (Golius); an imaginary sylvan demon, of different shapes and colours, supposed to devour men and animals. A serpent, a dragon, (Richardson).

The جنى *jani* or *jins* of the Arabs and Persians, or wicked demons, are the *Anghein* of the Irish. Shaw has made a great mistake in translating this compound, *the Holy-ones*. All Genii were supposed to be holy, so far as being the ministers of God; but *the holy ones*, in the English language, carries a very different idea of the Jins. *An*, compounded, signifies evil, wicked; but *An-gein* means the Genii in general. Ufus Zosimi Panapolitæ philosophi eorum, quæ ad cultum divinum tradit in 9 libro *ius*, memorant sacre scripturæ & Biblia, quod *Gunæ* vel *Gynæ* certum demonum genus utantur mulieribus. Meminit quoque Hermes in Phys. & fere omnis sermo opertus, & occultus primæque ac divinæ scripturæ, quod angeli desideraverint mulieres, & venientes docuerint eas omnia opera naturæ: (Kircher Œdip. V. 2. p. 341.) Whence the pagans called St. Patrick Tail-ghean, Ar. طالن جن *tali-jin*, wicked demon, and Succat, Ar. شقي *shuky*, wicked.

On the word שד Shid, plural, Shiddim, Parkhurst observes, that it appears these Demons or Genii were worshipped by the Canaanites, and from them the valley of Shiddim or Siddim, of which we read so early as the time of Abraham, was probably denominated. So it is emphatically observed by the sacred historian, Gen. 14. 4.—that this place, which had been thus idolatrously dedicated to pretended *Genial powers* of nature, was changed into the salt sea, barren and waste.

This carries us again back to that school of idolatry, Babylon.

Sidh, in Irish, is a star, an attendant angel; Sanscrit, *Sedi*, a star. The Sidh or genii were supposed to inhabit certain constellations, and hence *Sidus*, in Latin, a constellation; the stars dispensing scarcity or abundance, became powers, Genii, Gods, authors of good and evil, and some thought the six summer constellations were the good Genii, and the six winter constellations the bad Genii: the number of stars were a nation, an army of heroes, of Genii, appointed to govern the world under the command of their officers. The Sabians, says Maimonides, acknowledge a principal God, the maker and inhabitant of heaven: but on account of his great distance they conceive him to be inaccessible; and in imitation of people towards their kings, they employ, as mediators with

with him, the planets and their angels, whom they call princes and potentates, and whom they suppose to reside in those luminary bodies, as in palaces or tabernacles, (More Nevochim, c. 29). Yet this is the religion, the infidels of the present age dare to compare with that of Moses—a religion, in which we see multitudes of Gods at work churning the ocean after the deluge, whilst their Divine Being is alternately sleeping and waking—this is the religion, from which these infidels pretend the divine Moses borrowed all his knowledge—a religion, says Sir Wm. Jones, founded on a system of despotism and priestcraft; but with the spirit of sublime devotion, of benevolence indeed to mankind, and of tenderness to all sentient creatures; yet full of cruelty, folly, unnatural vice, ridiculous imagery, superstition, bigotry, and detestable licentiousness. (See Priestley's Comparison of the Mosaic and Hindu Institutions.)

The Koran gives us the idea the pagan Arabs had of Genii; “God created man of dried clay, like an earthen vessel; but he created the *Genii* of fire, clear from smoke, ch. iv. “There are certain men, says Mohammed, who fly for refuge unto certain of the Genii; “but they increase their folly and transgression. (Koran, c. lxxii.) The Arabs, when they found themselves in a desert, in the evening, used to say, I fly for refuge unto the Lord of this valley, that he may defend me from the foolish among his people.” (Sale.)

From the great affinity of the ancient Irish language, the manners, and customs, and especially of the mythology of the ancient Irish, with those of the Chaldaean and ancient Arabs, it must appear evident, that the ancient Irish, or *Aire-Coti*, were the immediate descendants of the Indo-Scythæ of Grecian history, who inhabited that part of Asia, called India Lymerica, or of *rich pasture, bordered by water* (the Indus and the Persian Gulph) as the word signifies in their dialect; they were great navigators, as Dionysius informs us, whence they might have been named Sacæ and Scuthi, by the Chaldaeans, from שָׁחוּ Sachu or שָׁחַו Sachuth, *i. e.* natatio, שָׁחָה Sacha, or סָחָה Sacha, natavit, *Sacha*, remigavit aquis. Yet, as S. is a common servile in Irish as in Hebrew and Chaldee, *Coti* may have been turned to *Scoti*. The origin of ancient names must for ever be involved in perplexity and darkness.

Words betokening things in common, as land, sea, sky, house, mountain, river, &c. &c. may be found single or compounded, alike in most languages, because all mankind at one time spoke one and the same tongue; but afterwards, when language was improved, by the introduction of technical terms in arts and sciences, and such terms are found with people distant

distant from each other, almost as far as north is from south, we must conclude these people had one common origin, or had mixed since the introduction of arts and civilization—for example,

In Sanscrit, *Cosha* signifies a dictionary; in Irish *Caife*, pronounced *Caifhe*. *Caife mor bbreithir* or the great Lexicon of words, is the title of an ancient Irish Dictionary now in my possession. *Cais-mart* is to be found in every dictionary to signify Etymology. The Sanscrit *Sastra*, a book of science, as the *Astronomical Sastra* of the Brahmins, is also an Irish word. *Seasatar*, quasi, *fos indfir imramhae*, i. e. *Seasatar*, signifies the exposition of true knowledge, i. e. science, (Cormac's Gloss.)

Sanscrit, *Meru* the north pole; Irish *Mir*, and *Mir-gheart*. i. e. the head or upper part of the *Mir*.

Muni, Sanscrit, a philosopher; Irish, *Muine*, learned; *Muinte-luchd*, learned people, philosophers; *luchd*, people; Sanscrit, *look*, *logue*, whence *munnoo logue*, people of contemplation; *Sheara*, a plough—P. *Shiyar*.

The strongest proof of the validity of the history of the ancient Irish, is the language. In the following work, it has been thought sufficient in many instances to quote its affinity with the Arabic only, without seeking it in the Hebrew or Chaldaic, because, according to Sir Wm. Jones, the Hebrew, Chaldaic, Syriac, and Ethiopian tongues are dialects of the Arabic; (preface to Persian Grammar.) The source of the Arabic language, says Richardson, lies far beyond historic proof. Some carry the older dialect to the family of *Heber*, the fourth in descent from Noah: and the more modern to *Ishmael*, the son of Abraham. Bochart has given us a list of above twenty languages, supposed to have been in use in very early ages, and in his arrangement according to antiquity, he places the Arabic after the Hebrew, and Chaldaic, and immediately before the Phœnician. These authorities are sufficient for the antiquity of the Irish language. Of the Hebrew, Chaldaic, or Phœnician, there are no perfect or complete Lexicons. In all investigations of ancient history, and of the origin of nations, language is allowed to be a most unerring guide, and to this we might appeal, without referring to religion, manners, and customs.

So much for the mythology of the Aire-Coti or primitive inhabitants of Ireland. If we turn our attention to the civil and political government of ancient Ireland, handed down to us in the Brehon Laws and ancient MSS. we shall find it corresponding with that of the Carthaginians, and, as we may affirm from thence, with that of the Phœnicians. The Irish were governed formerly by the *Sibte* and *Ceadmuintir*, the *Suffites* and *Centumvirs* of the Carthaginians.

Carthaginians. There were two *Sibte*, who enjoyed the legislative power conjointly with the *Cead muintir*, the hundred advisers, instructors, first families, as the words express—the *Sibte* at length grew tyrannical, usurped the power of kings, and divided the island between them. Each had their *Sibte*, who again divided their territories, and hence sprung up four kings, one to each province. The *Sibte* were at first elective, for three years; this election was at the triennial assembly at Tarah. M. Héeren professor of philosophy at Gottingen, has lately published *Idées sur les relations politiques commerciales des anciens peuples de l'Afrique*, wherein he has collected from ancient authors what has been written of the Carthaginian government. “The Suffites, he says, the senate, and the council of one hundred, composed of the “first families, were the principal wheels of this political machine. The two Suffites were “at the head of the government, they have been compared by Polybius to the consuls of “Rome, and by Aristotle to the two kings of Sparta, with this difference, that they were “hereditary, whereas the Suffites were elective, yet it appears that the time of their power, “or functions, was not limited, to one year as with the Romans. In the time of Annibal “they became immoveable, and their power degenerated into tyranny, which Annibal “endeavoured to destroy. The Suffites could not be generals, these were elected by the “people in time of war.” These are the *fear toghtha*, the elected men, mentioned in the Brehon Laws, where we find particular privileges were allowed to the *Cead muintir*, or Centumviri. There cannot be a more striking likeness between any two people, and to continue the parallel, when the Carthaginians settled in Spain, after the destruction of their metropolis, they became a prey to savages, till they became as savage as their neighbours. See *Sibte*.

It is evident, that the Irish have lost their ancient alphabet, and it is as clear, that the sounds of the vowels were either marked by points, as in the Chaldaic, or by strokes annexed to the consonants, as in the Sanscrit and Æthiopian. The Arabs had no less than twenty-eight alphabets of various characters, which they employed on Talismans, (Richardson.)

To express the sound of the English E, by the present alphabet, the Irish write *ao*, and of the English *ee*, they write *aoi*; *ao* is frequently written for *y* ain, as, *aoine*, a fast, Ch. *אני* ani. They have no character in the modern alphabet to express Y, but write DH, as *Dhia*, *yia*, God, which was certainly the true pronunciation of the Hebrew *יה* now pronounced *Jah*.

The letters DH, at the end of a word are pronounced as *oo* English, as, *do dheanadh*, *do yeanoo*, to do.

Bh sounds as V consonant.

Mh as

Mh as W or V.

These are expressed in the modern Irish characters by a dot or point over the letters D. B. M.

I am inclined to think they used the Chaldee or Phœnician letters, because we often meet with them intermixed with the Irish, as *uireceant* for uireceacht; and I have seen some Chaldæan characters on old Irish monuments, so defaced as not to be able to make out the entire word.* In the book of Oghams, of which we shall speak presently, we find the character ∇ for A, called *olov* or *olof*, the oloph or A of the Phœnicians. In the third division of the Ogham Uraiceacht, A is represented by the following characters $+$, W , T , the first often occurs in the Egyptian inscriptions; it is the Punic A. the last is the exact form of the Chaldaic or Estrangelo aleph or A.

Mr. Beauford in his *Druidism revived, or, a dissertation on the characters and modes of writing used by the pagan Irish after their conversion to Christianity*, observes, “*Notwithstanding the probability, from the authorities before quoted, that the Phœnicians did introduce letters into Ireland, yet the truth must ever remain involved in darkness and obscurity, and a doubt must ever hang on the assertions relative to the learned state of the pagan Irish, if we were not in possession of living evidence, from several monuments of antiquity, still remaining in different parts of the kingdom; some of which owe their existence to ages prior by some centuries to the establishment of Christianity in Ireland. The inscriptions found on these monuments confirm, beyond the power of confutation, the assertions of the Irish antiquaries, respecting the literature of the pagan inhabitants of this country.*”

Mr. Beauford then gives several plates of these inscriptions.

The number of letters in the Irish alphabet are eighteen, including P and H, which are not allowed to be letters, P and F being the same, and H an hiatus; the alphabet is then reduced to sixteen; this paucity shews beyond contradiction, that they were imported into Ireland when letters were in their infancy. The Ogham or mysterious characters are almost as numerous as in the Sanscrit.

The letters are named from trees, and said to have been so named by *Soma*, (the Egyptian name of Hercules) the deity presiding over trees, plants, &c. hence the primrose, the herald of the spring, is by a beautiful metaphor named *Somarcain*, or the tender son of Soma.

Soma

* At Clonmacnoise (in King's county) are the ruins of seven churches, and two of the ancient round towers. Many stones are found with inscriptions in the Hebrew, Greek, Latin and Irish tongues. (Statist. Survey, King's County, by Sir Ch. Coote, p. 115.)

Soma presides over trees, herbs, plants, in the Brahminical mythology also; See Colebrook's Religious ceremonies of the Hindus, Asiatic Researches, vol. 5.

In the Chronology of the Hindus, the generation after the flood begins with the famous Atri. “ Buddha, the grandson of *Atri*, married Ila, daughter of Satyavrata, who was born
“ to him in his old age. *Atri*, for the purpose of making the Vedas known to mankind,
“ had three sons, or the *trimurti*, or Hindu Triad, was incarnated in his house. The eldest,
“ called *Soma*, was a person or form of Brahma. *To him the sacred isles in the west were*
“ *allotted*. He is still alive, though invisible, and is acknowledged as the chief of the fa-
“ cerdotal tribe at this day. (Wilford's Chron. of the Hindus, As. Ref. V. 5.) See *Athair*,
“ *Atri*, in the Dictionary at the conclusion. The Indian Hercules, according to Cicero, was
“ called Belus; he is the same with Bala the brother of Krishna, and both are conjointly
“ worshipped at Mutra, indeed they are considered as one Avatara or incarnation of Vishnu.
“ Bala is represented as a stout man with a *club* in his hand; he is called *Bala Rama*.
“ Diodorus Siculus says, that the posterity of Hercules reigned for many centuries in *Pali-*
“ *bothra*, (See p. 4. 5.) Bala sprang from Vishnu or Heri, he is certainly Heri-cula, Heri-culus
“ and Hercules. (id. ib.)”

The body of the tree, the symbol of literature, has been mistaken for a *club*. In Monfaucon, V. 2. p. 225. we find a symbol of Hercules Mercurius; it is a tree converted by the Greeks into a club, with the Caduceus at the top; at the bottom lie *sgol* or *secol* (אשכול) or clusters. The French author thinks them ears of corn, and that this medal was designed to signify Hercules, Mercury, and Ceres; it was no more than *Soma*, the deity of trees, fruits, &c. the author of letters. (Vindic. of Irish Hist. p. 86.)

Palibothra, we have shewn in the preceding pages, was a city of the Aire-Coti or Indo-Scythæ.

In the ancient Irish MS. entitled *Urai-ceacht na Neigis*, or the Master of Wisdom, or the Præceptor, we have a particular account of *Soma* or *Soim*. *Urai cepht*, or *keft*, is another name of this work.

The title of this MS. evinces its Asiatic origin. “ *Urai*; les Arabes se servent de ce
“ mot, qui est tiré du Chaldaïque et du Syriaque *Ouraia* et *Ouraio*, pour signifier un maître,
“ ou docteur de la première classe: tels qu'ont été Edris, Kheaher, Hermes, qui portent les
“ titres de premier, second, & troisième maîtres ou docteurs de l'universé.” (Herbelot.)*
Ceacht,

* The Arabs use the word *Urai*, which is taken from the Chaldaean and Syrian *Ouraia* and *Ouraio*, to signify a master or doctor of the first class, such were Edris, Kheaher, Hermes, who bear the titles of first, second, and third masters or doctors of the Universe.

Ceacht, or *Kekbt*, Ar. كاتبة *Kaket*, grammatica dicta, tractatus de verborum conjugationibus. (Reland, præf. p. 2. Enchiridion Borhanedin). *Keft*, *Kefaiat*, môr Arab. qui signifie ce qui est, fuffit, lequel entre dans les titres de plusieurs livres. (Herbelot). قافيت *kafet* signifie rhyme, poetry, (Rich). *Urai ceacht na Neigios*, i. e. *præcepta poetarum inscriptum*, & *centena carminum genera complexum*; (O'Flaherty Ogyg. p. 217.) The Lexiconists have therefore rendered it in English, by *An Accidence or Primmer*, (Lhuyd). *A Book for the Education of Youth*. (O'Brien). *Rudiments of Education*. (Shaw). *Neigios*, with N prefixed, (See the prefixes) may come from the Chald. הוגי *hogi*, Ar. حجي *heji*, mens, sagacitas, or *gios* may be derived from *gaos* wisdom, *gaosna* wise, which corresponds with the Sanscrit *Gosēyn*, a Magus, a wise man, a priest.

The Uraiceacht contains the Ogham or mysterious alphabet of the pagan Irish, consisting of a number of strokes or darts, from one to five, but never exceeding five in number, like the characters of Persepolis, as has been observed by Gebelin, Bailly, and others. (See these characters engraved in my Collectanea, Vol. v.) Volney was informed by M. Beauchamp, grand vicar of Babylon, that bricks and tiles are daily picked up in the ruins of that city, upon which similar characters are written with a nail. It is said, Sir Joseph Banks is in possession of some of these tiles, and that he proposes to have them engraved.*

Ogham is a pure Sanscrit word, and means the sacred or mysterious characters, as Toland justly observes. "Sir Wm. Jones confirms this from the Sanscrit, and applies the use of it, "and the ancient traditions of the Irish, together with the authority of the Saxon Chronicle, to prove, that these western islands were first peopled from *Iran*, and that their "language, customs, and religion, were the same both in these islands, in *Iran* and *Hindustan*, "but, that all originated in CHALDÆA."† *Eirin*, the name of Ireland, was imported by this colony.

Millius and Gebelin are of opinion, that the Persepolitan characters were Oghams, inscribed by Zoroaster.

Fenius or Phenius, as has been shewn, (p. 11.) founded a school in the plains of Shinar, soon after the dispersion, for the regulation of a language or dialect; the confusion of tongues certainly required such an institution. By the text of the Uraiceacht, it would appear that the

* Since writing the above, the inscription has been engraved, and commented on by Dr. Hager, in the Monthly Magazine for August, 1801.

† Letter from Sir G. Young to the Author.

the use of letters was known at that time, and 540 years after this institution Soim, who is also called Ogmios, invented a character named Ogam after him, that should not be read by the vulgar.

The preface of the Uraiceacht explains this, viz. *Ise seo atossac an leabhar seo, iar Fenius, agus iar Maire mac Nema, agus iarn Gaedal mac Ethor—agus isin aimsir tancatar mic Israel uile a Hégipt, i. e.*—In this wise was this book begun, after Fenius, and after Maire son of Nema, and after Gaedal son of Ethor—and (it was begun) at the time all the sons of Israel came into Egypt: and this Ogam character was taught in the *Gamair-scoil*, or university or college: here we find another Chaldæan word גמרא *gemar*, docere, *gemara*, studium, doctrina.

This Ogam was invented by Thoth or Soma, at the time the Israelites came into Egypt. If Mercurius Trismegistus of the Greeks, who was Thoth, was coeval with Moses, as Kircher insists in his *Oedip. T.* 1. p. 95.—Mercurius Trismegistus author literarum, Moyfi coætaneus—it stamps a validity on this part of Irish history, and accounts very well for Moses having known letters, before the time of the Decalogue, and is the reason that we find in scripture no account of letter writing before his time, and it also accounts for the tree being the symbol of literature with the Jews and all Oriental nations.

The Uraiceacht then proceeds by question and answer.

Cid ar anabairt Sóma? What is said of Sóma?

As beart na hughdar, ro badar remi uaire: isé Conn-foel arainic in leabhar sa. Authors say he was the first Uaire (præceptor): it was Konn-foela that explained or commented on this book—(Ar. رنك *ranak*, clarum reddidit—Gol.)

Ci bearla dunu di bearlaib, ro taiséalbo do Phenius Pharsad itoiseach? What dialect was first shaped or formed by Phenius Pharsad?

Bearla Pheni: agus isé ba Sóom dine Scoil, agus isé bearla toiseach rugud unti.

The Phenian dialect, and this dialect Soim taught in this school.

E X P L A N A T I O N.

The Phenian dialect, that is, the language of *Hercules* or *Sóma*. *Nam Phanius*, Punicé *Hercules*, (Selden, prolog. de lingua Phoen. p. 16.) נאם *nam*, elocutus fuit (Schindler); *nam*, notat dicta divina, (Guffetius). *Phanius* and *Phenius*, is certainly from the Ar. فن *fenn*, learning, knowledge, art; *finn*, close application to erudition; Ir. *fonn*, *fann*, science; *fin-sgéal*, a learned oration; *fin-edach*, wife; Ar. *Fiioun*, *Hercules*, magna urbs Herculis; (Herbelot).

Hence the Phenian or Fenian dialect of the Irish, and the Phœnician of the ancients. *Phane* was the Egyptian *Thoth*; Pherecydes calls him *Ouphion*, prefixing the Egyptian article *ou*. The Chron. Alex. calls him *Faunus*.

We are next told, that *Soma* was the same as *Ogmios*, and that he married *Etan*, the goddess of science. *Etan inghean Di an ceacht*, *Etan*, daughter of the goddess of science; (*Cormac*); Punico—Maltese *betan* science; hence *Ἀθηνᾶ* or *Minerva* of the Greeks.

Cia rainic an t'Ogam? agus canas fuair anim?

Who explained the *Ogam*, or mysterious characters, and whence the name?

Ogam o Ogma, is fé Soim in cedna, isé rainic an t'Ogam. (T. servile).

Ogam was so called from *Ogma*, he is the same as *Soim*; he explained the *Ogam*—then follows:

He also invented the *Fege fineamhan* or branchy vine, and the *triagh fruch fearcertne*, the three vineyards of the learned, Ch. שֵׁרֶק *Sruk*—Ar. شَرْيَق *Shureek*, *vitis generosa*.

Ogam, dinna fear ro eolach amberla agus a filidect, is e rainic in t'Ogam. *Ogam* therefore was learned in languages, and in poetry, and philosophy; it was he explained the *Ogam*. *Filideact*, from *file* a poet, Ch. פֶּלֶל *phell*; Ar. ذَلَّ *fal*, *putare vitem & putare rationes*.

Cuis airic derbard aintlecta, agus combead inbeasnasa is luct in eolus fo leadh, sech lucht na tirdachta agus na buicnecta.

The reason of the invention (of the *ogam* or mysterious character) was for secret signs, to stand for speech, understood by the learned, and to be kept secret from the rustic vulgar.

Canas fuair anim iarsund agus ret in t'Ogam? from whence were the names of the *Ogam* characters taken?

Trid air ris fi feadaib. They were named from trees.

This metaphor is carried on through every department of letters and science.

The blossom of the branch signifies a letter, *scé na geug*, the blossom of the branch; hence *sché* a letter, in the old Egyptian *schai* a letter; *Bar na craobh*, the fruit of the branch, *i. e.* a word; P. بَار *bar*, fruit; Ch. בָּר *bar*, loqui.

The thorn of language implies offence. *O Duin fear na neargna nóg, do chrean an berla gan bruid*; *O Duin*, the man of right conceptions, has delivered his language without a thorn, *i. e.* without offence to any party.

The branches are words, the leaves letters, blossoms the same; to prune the tree in uniform order, signifies to compose verses.

To

To *satar* these trees, that is, to place them in due order to form words, signified to write, whence *Stair*, a writing, history, &c. Ch. שטר *satar*; Ar. سطر *satar*, scripsit, linea & ordo, seriesque arborum, indè مسطور *mustoor*, et, تستير *testir*, conscribens, scriba. See *Stair*.

Siola, or *Shiola*, a section, a shoot of a branch cut off, signifies a syllable: see שלח in the following metaphors in the Hebrew.

We shall now proceed to shew the same metaphor did exist, and was used in the same sense, by the Chaldæans, Arabians, and all Oriental nations; and that the Chaldæan and Hebrew alphabet derive their names from trees and shrubs as the Irish does.

It must be recollected, that, according to Irish history, *Soma* named the letters after trees and plants, and that he was the deity of the Brahmins, and of the Irish or Aire-Coti, that presided over trees and plants; and to *Soma* the sacred isles in the west were allotted.— See p. 43.

*Chaldee and Hebrew Alphabet.**Irish Alphabet.*

A. א. Aleph, some tree, the trunk of a tree	A. Ailm, the fir tree, the plane tree, some say the oak, Ar. علم <i>alam</i> , science, the cypress
B. ב. Beth, a thorn tree	B. Beith, a birch tree
G. ג. Ghimel, a tree that grows in moist ground	G. Gort, the ivy tree
D. ד. Daleth, a vine	D. Duir, an oak
H. ה. He, the pomegranate tree	E. Eadhan, ivy leaf, i. e. the five fingered leaf, from Ead, Ed, the hand
U. ו. Vau, the palm tree	U. Ur, heath
H. ח. Heth, some very small tree	H. Huath, the white thorn
I. י. Jod, ivy	I. Idho, iyo, the yew tree, E is said to be <i>Eadhan</i> ivy, from <i>Ed</i> the hand; the ivy is a five pointed leaf like a hand, whence the י jod of the Hebrew, signifies ivy, and a hand
L. ל. Lamed, a twig, a small branch	L. Luis, a quicken tree
M. מ. Substantia est quæ intenditur loquendo, quæcumque sit etymologia, (Gussetius)	M. Muin, a vine

Chaldee and Hebrew Alphabet.

N. נ. Nun, the coriander tree -	
O. א. Ain, no name -	
Ts. צ. Tsade, no name	
K. ק. Koph, a bull rush, an old vine -	
R. ר. Resch, the pine tree -	
S. Sin	} No name assigned
ת. Tau	

Irish Alphabet.

N. Nion, the ash tree
O. Onn, the broom or furze
C. Coll, the hazel tree
R. Ruis, the elder tree
S. Sail, the willow
T. Tine, the fig tree, Ch. תינא tinna, ficus, Arbor & fructus, Ar. تين tin

These seventeen Hebrew letters, Bayer says, formed the original alphabet. The Irish have no more.—The following, Bayer says, were additional, viz:—

- ז. Zain, a species of flowering shrub
- ט. Teth, or Toth, the mulberry tree
- כ. Caph, the palm tree
- ס. Samech, the apple tree

פ. Pe, the cedar tree

The Irish, as I before observed, had no P, the F was the פ pe or phe of the Chaldaeans, and preserves its figure in the modern alphabet; פ is only פ reversed.

The alphabet, collectively, is named in Irish AB *gitir*, from the two first letters, and the Chaldee גיטר *gitar*, literæ, and AB, that is אב, signifies the apple tree, which was sacred to Hercules and Apollo. Fructiferarum arborum plantatio hieroglyphicé in divinis literis accipitur pro *disciplina doctorum*. (Hesychius, Pierius). Quin & Apollo *mali* coronam adamavit, apud Pausaniam legas statuat Apollini *μηλαία* erectam. Tria læva manu *poma* continet Hercules—quid vero *clava* sibi velit, alibi explicamus, cum *illam & rationem & disciplinam* significare contenderemus; (Pierius de sacr. Egypt. 576). It was originally the trunk of the tree, whence the branches and leaves, the letters and literary emblems proceeded.—Hence the tree of knowledge in the garden of Paradise, which a Chaldaean Rabbi, named Naham, thus explains.

האלן גדול בוך גן עדן בהענפים שהם תיבות יטפשו עוד ענפים דקים ועלים
זהם האותיות: וכ."

Thus

Thus translated by Kircher: Arbor magna in medio Paradisi, cujus rami, *dictiones*, ulterius in ramos parvos & folia, quæ sunt *literæ*, extenduntur: The great tree in the garden of Eden, the leaves of which were letters, and the branches words.

The Jews thought this was an apple tree; the Chaldæans and Arabs say it was a vine. The Indian fig has been adopted by some, and the Egyptians say it was a mulberry tree—the *arborum sapientissima morus*—whence טוֹט Thoth, in Chaldee, the mulberry tree: *Thoth non hominis, sed doctrinæ nomen fuisse, totumque scientiarum omnium vastum ambitum designasse videtur.* (Jablonsky).

The same may be said of the Irish Phenius Farfaid, Ar. ذرصيد *farfed*, morus arbor, & maximè morum. (Gol).

Theut, à Græcis Trismegistus appellatus est—Hunc asserunt authores Ægyptiis præfuisse, eisque leges ac literas tradidisse; literarum verò characteres in animantium *arborumque* figuris instituisse. (Eli. Sched. p. 109).

The Chaldæans and Jews ornamented the title pages of their books with a prospect of the garden of Eden, as an allegory of wisdom, and in the center was pictured an apple tree with some proper motto, as, *This tree is good to be eaten, fair to the sight, and desirable for the understanding.* Philo, the Jew, allegorizes both trees of Eden.

We shall now produce examples of this metaphor, from the Hebrew, Chaldæan, and Arabian languages.

Metaphors in Hebrew and Chaldæan.

The tree of Nebuchadnezzar's dream is used as an emblem of the understanding, and the cutting down thereof is interpreted by Daniel, to signify the deprivation of *human understanding*, (Dan. c. 4).

Solomon calls wisdom the tree of life—happy is the man that findeth wisdom, she is the tree of life to them that lay hold upon her, (Prov. c. 3).

When Jacob extols the learning of Joseph, he says, Joseph is a fruitful bough by a spring, whose branches overtop the wall.

These are general terms, we will now descend to particulars.

עץ *Ets*, a tree; the root, says Bate, signifies to take or give *instruction*; for all the actions of the mind are expressed by words, that stand for, or give an idea of something sensible;—this is saying nothing.

כֶּרֶם *kerem*, a vine, a vineyard, a *study*, a *school*, a *college*. Super *Beth-kerem* tollite signa. Jerem. c. 6. v. 1. O! ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in *Tekoa*, and set up a sign (of fire, the war signal) in *Beth-kerem*—beth-kerem, *i. e.* domum vineæ—the Targum expresses it by *academy* or *college*—it was so called, say the Talmudists, because the children *sat in rows*, as vines are planted! they saw not the metaphor in its proper light. From *kerem*, to prune and dress the vine, comes the Latin *carmen* a poem: they borrowed it of the Greeks, with whom the first cantio was sung in theatres, from a car covered with *vine branches*. The Greeks soon lost sight of the metaphor. The Arabs preserve it in the word *Karmarah*, to be presented with rich fruits, to be extolled in verse.

Ch. שָׂרֵשׁ *Sharash*, Radix, Thema, vox primitiva unde voces derivatæ, instar *ramorum*, expullulant. Hence the Brahminical tree of knowledge called *aswatta*, whose root is above, and whose branches are below, and whose leaves are the Veds. (Bhagvat Geeta, Lect. 15.)

Ch. אֶשְׁלֵי *Eshel*, arbor, nemus, רַבְרָבִי *Esheli Rabbi*, sapientes magni.

Heb. סַעֲפָה *Saiph*, a branch, a *thought*, which ariseth or proceeds from the heart, as a branch doth from a tree, (Robertson).—*Saiph*, ramus, *cogitatio*, ramos amputare. (Thom.).

Heb. and Ch. זָמַר *zamar*, to prune, to sing, a song. *Zamar* putavit, psallere, cantus, cantio, significatio secandi in *Zamar*, pertinet specialiter ad vitem, (Gusset). Hence, with M servile *Mizmor* a musician, and the Chaldaean *Mezameria*, the psalter. The Arabs changed M into B as is common; زَبَرَ *Zabar*, putavit vitem, *intelligentia*, *liber*, *scripsit*, *scriptura*.

שִׁלָּח *Shilah*, propago, dicitur de planta, arbore mittente ramos: in Cal usurpatam reperio de *falce*, de *libro*, de *epistola*; hence the Irish *shiola*, a syllable, a section, a part cut off, a shoot of the branch.

גִּזָּר *Gizar*, fecare, radix, *syllaba*, *literarum* comprehensio.

שׁוּטָא *Shuta*, linea, ordo, stylus, modus & usus loquendi, structura verborum; Syr. *Shita*, vitis, *Shuta* fructus arboris, verbum, fermo. *Shita*, virgula, arbor, phrasis, versus libri: hence the Irish *Saoth*, a man of letters; *Saoth ambal*, learned, skilful; *Saoth-sceal*, a story in verse, a learned history. *Suito*, ce nom signifie en langue Japonnoise, la methode de *philosopher*, d'ou le secte de *Suito*. (Dict. des Cultes Relig.)

קִיס *Kis*, lignum, קִיסָן *Kisan* folium arboris, קִיסְטֹר *Kistor*, scriba, notarius.

אֶמֶר *Amar*, ramus excelsus, Syr. *Amra*, cantus, musica. As a verb, says Bate, to branch out as a tree, to say, to command. Irish, *ambra*, a poem, a song; *amhar*, music; *Emir*, *amir*, a commander, a chief; Ar. أَمِير *amir*.

יורה *Yoreh*, a shoot, instruction. Irish, *Oirech*, & *Oirchedal*, instruction. ירה *yara*, unde הורה *hora*, docere, monere, מורה *more*, doctor, hinc *morus*, *μορεα* Gall. *meure*, *mure*, *murier*, arbor sic dicta, (the mulberry tree) ergo, quo tempore Latini ita *morum* nominarunt, tum intelligebant eo nomine *doctrinam* & *sapientiam*, (Tommaffin). So, *Cadmus* in Egyptian, and *Thoth* in Chaldaean, signify the *morus* or mulberry tree; they were the Mercury of the Greeks and Romans. May not Mercurius derive from this *Moré*, and *caor*, the fruit. See *Nob*, forwards.

הבאי *Hebai*, superlatio sermonis, hyperbole, ab הובאי *hobai*, quod *spinam* significat, ut hyperbole fit quasi spinosus sermo, (E. Buxt.). Irish, *aba*, *abah*, hyperbole, satire, lampoon.

עקר *Ikar*, radix verbi, undè cætera nascuntur, sicut ut ex radice arbor, & omnes ejus partes quatuor radices, i. e. quatuor elementa. Irish *Eocar*; *Eocar sceath n' Afrion*, the root and branch of the Mass, the title of one of Keating's MSS. of divinity.

נבה *Nabah*, to bud, to germinate, to bear fruit; to utter, to produce, applied to the speech of man; hence נבא *naba*, to prophecy, to speak in an eminent and extraordinary manner. (Bate).

רן *Ran*, & } A healthy thriving tree, to sing; ארנן *arann*, I will sing aloud.—Irish *rann*,
ארן *aran*. } a song; *oran* the same.

נוב *Nob* fructus arboris, fructus linguæ, verbum, sermo; hinc נביא *nobia*, propheta, significat etiam verbum istud, germinare, fructificare. (Kimchi, & D. de Pom).

ספר התפוח *Sephir be-tapbuah*, i. e. liber pomi; libellus forma dialogi conscriptus inter Aristotelem & discipulos ejus.

פורה *Pora*, i. e. ramus fæcundus, *libellus*.

פרט *Peret*, racemus, acinus singularis à *rad*. Chald. divisim aliquid fecit, Syriacè secuit, Hebraicè modulatus est. (Amos. vi. 5). *Peret*, acini decidui; *peretim*, modulantes: vocibus in particulas quasi concisis. (Tomm.). As a noun, says Parkhurst, it is used for each particular single grape, for as a verb it signifies to particularize, so, to particularize in *music*, that is, to *quaver*. Irish *Puirt*, music, a verse, a tune. Ar. يجرده *purdeh*, a musical mode, tone, note.

דבר *Dabar*, verbum, arbor magna; Irish *dahar*, to speak. See *abar*, *labar*.

גרופית *Gruphit*, ramus. Saul fuit ramus Sycamori, i. e. rex, legislator, scriba. (Medr. Schem. Sect. 28). Irish *Graibh*, a governor; *Graibhri*, a superscription.

מלין *Melin*, nux quercum, *literæ*, dictiones. מלל *malal*, loqui, *moul* Ch. verbum, sermo, hinc *Melos* poësis vel cantus est, quæ prima fuit scribendi & seriò ac philosophicè scribendi ratio, ut fusiùs ostendimus in methodo legendi poetarum. Turcicè *Molla* Doctor legis, Irish *Maolan*

Maolan matha or *wata*, an acorn, the fruit of the *batta* or *vatta*, the *aswatta* tree of the Brahmins. Irish *Mal*, a poet.

להג *Labag*, lectio, studium, tanta est cognatio inter legere & colligere; hinc *lahag*, verba, rationes: inde herbas, flores & uno verbo hæc potuerint exprimi. (Tomm.) Irish *Leagab* to prune, to read.

In fine שוה *Soah*, to study, is derived from שיה *Siab*, a tree, and from יור *yor*, the shoot or branch, ירה *yara* to teach. שיה *Siab*, arbor, rami, sermo, cogitatio. Arbor arte culta dicitur *siab*. (Guffet.) Hence Irish *Saoi*, a man of letters.

אמר *Amar*, pro ramo oleæ, fertilis arboris, ponitur, Esai. xvii. 6. derivatur à rad. אמר *amar* sermonem, ab homine tanquam fructum procedentem, designante. (Guffet.)—this is reversing the radix.

בר *Bar*, de ramis vitis fæcundæ, Ezech. xvii. 6. & de loquela humana, (Guffet.)—Hence in Irish *bar na craobh*, a word, the fruit of the branch; *bar*, a man of letters. Ch. באר *bar* claré & perspicué loqui—expressit verbis & characteribus. בריתא *barita*, sic vocatur doctrina. (Cast.) See *abar* and *leabar*. Et radix verbi inventa est in me.—Seeing the root of the matter is found in me, says Job, xix. 28.

A R A B I C.

Among the most learned of the ancient Arabs it was a proverb, to say, *Va konta arafsta uda shajaratybe*. I know the wood of the tree before the fruit is ripened. I know his genius as soon as he speaks. *Festiva allegoria!* exclaims the learned Schultens, *ego vero lignum ejus agnoveram, ante quam maturuisset fructus ejus*. Eam sic enucleat Tebleb; dicere vult, se eum agnovisse inter dictandum epistolam, indicem eloquentiæ ejus: idque, antequam protulisset carmina, quibus semet indicabat—Lignum signat hominem ejusque conditionem internam, externam; proverbialiter dictum, *non corruptum est lignum ejus*, pro, non est improbus, impurus, vitiosus.

علق *Alak*, suspensus fuit, depastus fuit summa arboris folia, vinum, arbor cujus folia ramosque carpit—*effectus studiumque animi*, peculiaris artis ac professionis, unde *Taalakon*, suspensus character, scripturæ genus Persicum—dependit, adhaesit, etiam dicitur pecus ab arbore quum summitates ejus decerpit ac depascitur: *pulchra imago!* pendere a scientiis, pro iis deditum & adfixum esse, & pendere ab iisdem, pro eas decerpere & depascere—fallor ni eloquentiæ Arabicæ princeps *Hariri* noster, utrumque nunc cum gratia & emphasi in unum sensum intexuit—*pulchra imago!* (Schultens Not, in *Hariri*, Confessus 2d.)—Hence, with fervile M, *Mo-allakat* the celebrated poems suspended in the temple of Mecca.

Mecca. Irish *alloc*, *ulloc*, suspended, a *pully*, by which to suspend; *ealac*, a bracket, a hook; *eallac*, cattle (feeding on the leaves of trees;) *eolac*, skilful, wise; *uallach*, instruction. Is there no Schultens to hail the learning of the Aire-Coti with *pulchra imago*! Festiva allegoria!

علم *Alam*, science, learning, the cypress tree.

تصنيف *Tesnif*, a tree putting forth leaves, invention, composition, publishing a book.

Omnis liber sapientiæ, apud Arabes, *مجلد* *m'jalat* appellatur, *i. e.* folium, (Erpenius); *m'jalaton*, volumen, folium in quo reconditoris aliquid scientiæ inscriptum, liber, codex, (Gol.). Ir. *Slat*, as in *Slat cuimbne*, an inscription of memory, a monument in memory of the dead.

ورق *Werek*, species arboris: qui scripsit, folium arboris, scriptura; *warakaton*, ars libraria; hence Mohammed's wife on account of her learning, was named *Warakah*. Irish *Barac*, a leaf; *barachlach*, full of leaves; *barac*, bare, a book; *barclann*, a library; *bractaire*, a writer, carver, engraver.

درک *Darak*, pervenit ad maturitatem fructus, *Metadarak*, Rhythmus. (Gol.) Irish *Darac*, the oak, the acorn; *dreacht*, a poem; Egyptian *Me drekos*, cantus hymnorum; *medrekot-sbo* doctrina; Ch. *דרוכות* *drocut*, historicus, enarrator.

נהל *Nehel*, al *Nehel*, dactylus, educavit, præceptor, from the Ch. *נחל* *nabal*, pastor, duxit pascendi causa. Hence the *Nial* of Irish history, the leader of the Aire-Coti into Egypt. *nehal* also signifies the morus or mulberry tree, so does *Kadmis* in Egyptian as do *בכא* *Bacca* and *תות* *Thoth* in Chaldee, and *ברום* *Brom*, pl. *ברומים* *Bromim*, pretiosæ arbores, scriniola rerum pretiosarum; whence *Bromius* was a name of Dionysius or Bacchus. *Broum*, in Irish history, was king of *Bactria*.

طنب *Tanab*, radix arboris, sublimi stylo usus fuit.

فنن *Fann*, ramus, modus & ratio orationis, pars artis vel doctrinæ. *Fanun*, rami, scientiæ.

افنان *Afanun*, racemus luxurians, species doctrinæ. *Feanan*, diversi generis carmen. Irish *Fenn*, *fonn*, science, poetry, harmony.

طلوح *Talua*, florere, gemmare cœpit arbor, cognovit, consideravit, animum advertit ad rem: *Taaly*, flores & gemmæ, idoneus, serpens, arcanum, horoscopus, indè *Talufm*; *Talefmatibus* seu imaginibus consecravit opus *Magus*, effectum haberet imago magica. Irish *Taliafg*, a magus, a philosopher.

سكس *Sahal*, decorticavit, orator disertus, *mesahal*, lingua diserta et prompta.

علم *Alim*, ulum, uluman, Cyprus arbor, *Scientia*, doctrina.

Irish *Ollam*, *ailm*, a tree; *ollam*, a doctor of arts; *ollamban*, learning, science; *Muir ollamban*, a college, university, academy; *aolam*, learned; *aolam-tighe*, a college; *ailm*, the first letter of the alphabet; *aolam-both*, a school-house; hence the famous Irish scholar *Ollamb fodhla*; Ar. فضل *fadal*, scientia. (Pocock.) Ch. אלף *alaph*, discere, אולפן *ulaphan*, doctrina, *Bet-olphana*, domus doctrinae; אלה ברת *aleph beth*, alphabetum. Heb. אלף *alaph*, studuit; אלוף *alloph*, doctor, praeceptor—& *bos*, quia mansuetissimum animal est, *docile* & *tractabile*; Syr. *alaph*, didicit.

Irish *Ollamb caill*, rhetorick; Arab. علم كلام *ulm kelam*; Irish *Ollamb gaoith*, the science of wisdom, *i. e.* the science of sciences, Mathematics; Ar. علم غايه *alm ghayet*. Hinc אלפא *alpha*, primum, primarium, quia *alpha* est *prima* litera alphabeti—and it signifies an *Ox* because it is a tractable beast; what now becomes of *Gebelin* and others, who have found out that the *α* was to represent an oxes head?

The Chinese have adopted the metaphor. They say that *Confulu* was the inventor of letters and arts, the *Cann faola* of Irish history.

They either carried with them the symbol of the tree, as a literary character, or borrowed it of the Arabians, or of the Indo-Scythæ. From the affinity of language one would be led to think they borrowed it of the Chaldeans. As *siab*, a tree, is derived from *soab* to study, or vice versa; so in the Chinese, *si*, a tree, is the key or radix of *su*, a man of erudition, of *sai* learning, wisdom, a master of arts, a mandarine, and of *su* a book; in Irish *saoi* a man of learning. The characters denoting these significations confirm this assertion. The following are copied from Bayer's Lexicon Sinicum.

木 *Si*, *su*, arbor.

† 3 *Sie*, prava vir doctrina & ratione.

† *Su*, doctor, magister.

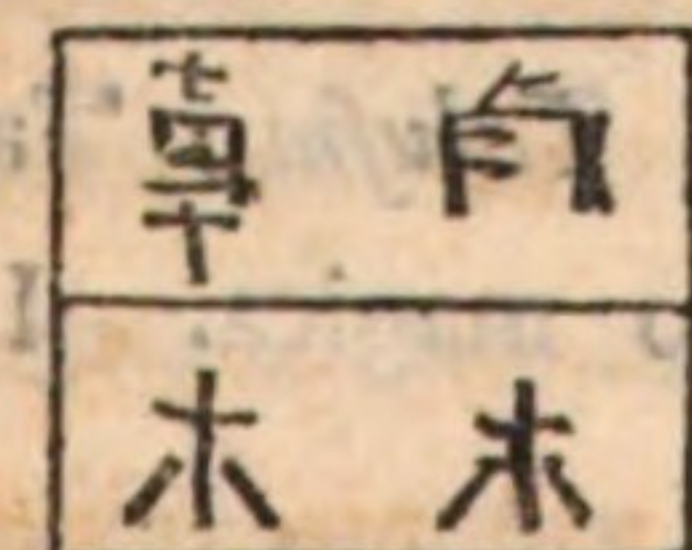
✕ *Tsi*, ramus.

† *Sai*, doctrina, doceo.

✕ *Uen*, res literaria.

† *Su*, doctus, mandarinus.

✕ *Uen*, literas compono, composita.



Han lin, Mandarinus epistolarum, seu libellorum *Sylva*, qui est tertius senatus cancellarius.—The symbols over the trees express books in all.

See more examples in the fifth volume of my Collectanea, where the reader will find many more authorities of this symbol in the Oriental dialects.

If

If we could produce no other example than this metaphor, we should think it sufficient to prove our assertion, that the *Aire-Coti* or Indo-Scythæ, of Iran, came directly from the East to Spain, and from thence to Ireland, Britain, and Gaul, a lettered people. There cannot be a stronger proof of the learned Sir Wm. Jones's assertion that these islands were peopled from *Iran*, and that their language, manners, and religion were the same. Bede and Lhwyd agree, that the Scoti were the first inhabitants of Britain, and Britain was evidently so named from *Bruit-tan*, or the country of lead, or tin, in the Irish language, as we have already shewn, p. 14. and Ireland was denominated the island of Shepherds, or Sheep ground, *i. e. Fail*; See p. 6.

The Greeks received this metaphor from the Phœnicians or Indo-Scythians. Xerxes offered his own jewels and those of his concubines to a plane tree, and was so smitten with it, according to Herodotus and Cælian, as to forget his expedition—which is no more than to say, he was lost in thought.

Homer also mentions a sacrifice under a beautiful plane tree.

The philosophical conversations of Socrates are represented under its shade, and the academic groves so celebrated, were formed of the plane tree. Hence *Sylvæ*, the wood science, is one of the most elegant, and of the most common titles to the labours of the ancients. The *Sylvæ* of Statius are supposed to be more valuable than his finished compositions.

Many modern writers of Latin poetry have entitled their works *Sylvæ*, and our Ben Johnson, alluding to the ancient title of *Sylvæ*, denominates some of his smaller works *underwood*; but his observations on men and things he entitles *timber*, which must appear unaccountably singular to the unlearned reader, and certainly appears a little pedantic—but, by this title he meant *sound solid wisdom*.

Quintilian describes those works distinguished by the name of *Sylvæ*, as struck out with the impulse of a sudden calature, *subito excussa calore*; nothing can be more contrary to the Oriental original metaphor, and to the tree alphabet of the Irish we are indebted for these researches.

In the beginning of this preface I have given an epitome of Irish history, persuaded with my late learned friend, Sir Wm. Jones, and with Mr. Maurice, that the Indo-Scythæ or men of *Iran* colonized these Western Isles. “The Saxons, well acquainted with the people they had subdued, attributed *Stonehenge* and every great monument in England to the Scoti, and assert, that the first settlers of Britain came from Armenia.” The Saxon Chronicle speaks of Ireland as settled by the Scoti, before that time—it next records the

arrival of the South-Scythians by sea also, in *long ships*, whom the Armenian Scythians would not suffer to land, and they went to the Scoti in Ireland, who advised them to go to Scotland, where they were admitted and resided, and afterwards intermarried with the Irish Scoti, and gave the name to Scotland. (Chronicon Saxonicum.) In many places they left the name of Armenia. In Devonshire is a river called *Armine*, and the town and hundred are called *Armine-ton* to this day. So likewise there was a *Mons Scotium* in Armenia.*

“ When the Sacæ or Scythæ left Armenia, says M. D’Ancarville, they seem to have
“ changed the mildness of their ancient manners: they were no longer the upright and just
“ people so celebrated by the poet Choerilus; they now imitated the Treres and Cimmerians,
“ who, in the time of Midas, towards the twenty-first Olympiad ravaged Asia. These people,
“ of the same origin with the Sacæ, were the Scythæ of the branch of Agathyrses. These
“ Sacæ, following their example, descended from Armenia into Cappadocia, and seized on
“ that part of Pontus nearest to the Euxine Sea. Here they armed vessels (for they were
“ great shepherds, warriors, and navigators) and became pirates as their neighbours had
“ done before. These Sacæ or Scythians having conquered Asia, they imposed a tribute so
“ light, that it was rather an acknowledgment of their conquest, than an impost. Asia was
“ then a fief depending on Scythia. In memory of their common origin, they bore the
“ *Serpent* as their *Ensign Armorial*, being the representative of the *Generative Being*, and
“ hence the idle story of Scythes being begotten by a God on the body of a woman, half
“ human, half serpent.” (Enquiry into the Origin and Progress of the Arts and Sciences of
Greece.)

The Ensign Armorial of the ancient Irish was a serpent twisted round a staff, on a green ground. (See Keating’s Hist. of Ireland, and my Vindication.)—Afterwards the harp on a green ground; the green, because Ireland was remarkable for its verdure, whence it was called the Green Island, and *Inis phail* or the Island of Sheep Pasture.

These were the first, that gave the name of *Gud-ban* or White Cliff to Albion, Ch. גודא בן Guda ’ban, and of *Gui-ban* or white foreigners to the Saxons, *i. e.* גוי-בן *Goi-ban*, a name we find for England and Englishmen, in the Irish dictionaries and MSS.

These

* ארמינאה Arminah, Armenia, Vir Gog nuncupatus, ex Magoga provincia (Dav. De Pomis, p. 16.) Arminah, the Arabic name of Armenia. This district, according to Eastern geographers, is much more extensive than the country so called by Europeans, being in general considered as nearly the same with ancient Parthia. (Richardson). The eastern nations often gave the name of Armeniah to those nations the Greeks and Romans called Parthians or Persians; the *th* is pronounced as *s* by the Turks and Persians. (Herbelot).

These are the inducements I had to study the Irish language, and to write a Vindication of its ancient history, and these inducements have led me to write a Dictionary of the same language, collated throughout with the Chaldee and Arabic, of which I shall here give a few examples.

La langue d'une nation est toujours le plus reconnoissable de ses monumens : par elle on apprend ses antiquitez, on decouvre son *origine*. (Mem. de litterat, T. 7. p. 497.)

But before we give the collation with the Chaldee and Arabic, we shall produce a list of words common to the old Irish and old Egyptian, and the Hindoostanee ; as from Hindostan we bring the Aire-Coti to Spain and to the British isles.

All history agrees with the Irish, that a colony of Scythians did pervade Egypt ; the Aire-Coti, or ancestors of the Irish, claim to have been this colony ; as a proof of that assertion, I shall produce a list of words taken from the *Nomenclatura Egypto-Arabica*, published by Kircher, and from the Coptic Lexicon of the learned Dr. Woide. There are many words in this list, that cannot be found in any other languages but the Egyptian and old Irish. This Nomenclatura was found by *Petrus a Valle*, in 1615, near Grand Cairo, in the hands of some peasants. It contains, says Peter, many old Egyptian words, sacred and profane, now grown obsolete to the Egyptians themselves. Caylus observes, we know as little of the Egyptian dialect, as we do of their characters. The Egyptian language is certainly one of the most ancient in the world, and probably an original or mother tongue, formed at the confusion of Babel. The striking affinity of the old Irish with this language affords such a proof of the authority of the ancient history of Ireland, as must be admitted with strong evidence.

Scythæ in sacris Ægyptiorum instructi ab exercitu Ramsis, qui jam annos ante Sesostrim circiter centum, Lybia, Æthiopia, Medis, Persis, Bactris, & Scythis potitus dicitur, fuerunt Colchi Scythæ, Ægyptiorum coloni. (Georg. Alfab. Tibet.)

The Indo-Scythæ, says Bryant, occupied the coast of Syria, under the titles of Belidæ, Cadmians, and Phoenices—they are called Cuseans, Arabians, Eruthræans, Ethiopians, but among themselves their general patronymic was Cuth, and their country Cutha.

Bruce found their descendants in the same part of Ethiopia ; these people, says he, were in Hebrew called *Phut*, and in all other languages shepherds ; they are so still, for they still exist ; they subsist by the same occupation—never had another—and therefore cannot be mistaken. They are called Balous, Bagla, Beloucee, Berberi, Barabra, Zilla, and Habab, which all signify but one thing, namely that of shepherd ; it is very probable, that some of

these

these words signified different degrees among them, as we shall see in the sequel. (Bruce's Travels into Abyssinia.)

In these names we recognize the Irish Palis or Balis, Buacal, Seal, Barb, Calbarb, Fearbaire or Barbaire, all words signifying sheep, sheep-grounds, cow-herds, &c. &c.

“ Letters, adds Bruce, at least one sort of them, and arithmetical characters, we are told, were invented by this middle part of the Cuthites, while trade and astronomy, the natural history of the winds, and the seasons, were what necessarily employed the colony.”

This calls to mind what Smith asserts in his History of the County of Kerry, “ Classical reading, says that author, extends itself, to a fault, among the lower and poorer kind in Kerry—many of them, to the taking them off more useful works, have greater knowledge in this way, than some of the better sort in other places; neither is the genius of the commonalty confined to this kind of learning alone, for I saw a poor man, near Blackstones, who had a tolerable notion of calculating Epacts, Golden number, Dominical letter, the Moon's phases, and even Eclipses, although he had never been taught to read English.”

That the old Irish had books of Astronomy written in their native tongue, appears by a fragment of many leaves of vellum, now in the possession of the learned Mr. Asple. Many loose sheets have come under my inspection, of which we shall treat hereafter.

Egyptian.

Irish.

Ath, a negative part. -	-	Ath, as in Ath-rioghadh, to dethrone; ath-uair, not now; ath-la, not to-day; ath is seldom used in this sense
An, a negat. part. -	-	An
Aiai, increase -	-	Ai
Al, a stone -	-	Ail
Amoi, I wish -	-	Mai, mai liom, I wish
Amre, a prince, chief -	-	Amir
Amre, a kneading of bread -	-	Amri, a kneading trough
Ani, fairness, beauty -	-	An, ana
Anoni, riches, luxury -	-	Ana
Aoun, grievous -	-	Onn, hone, o hone!
Aouon, to open -	-	Uine, an opening; uine-og, a little opening, with the prefix, fuinneog, a window. See F.
Areh, a servant -	-	Ara
Areghj, termination, end -	-	Earais

Aghjan,

<i>Egyptian.</i>		<i>Irish.</i>
Aghjan, without	-	Gan
Ariki, hostile	-	Aireac
Asebol, to indulge	-	Easboloid, indulgence, absolution
Ad, a præposite negative	-	Ead
Ban, covenant	-	Bann
Bots, war, victory	-	Buathas, victory
Ouoi, a person	-	Aoi
Adooui, early	-	Adoich
Ash, to crucify	-	Ceas, Aoine an cheasta, Good-Friday, on which Christ was (cheasta) crucified
Ashai, a crowd	-	Eis
Ashi, to hang	-	Ais
Baki, a town	-	Bocan, a house; bectain, a dwelling, from boc a house, and tanam to dwell
Bari, a boat, a bark	-	Baris
Bashi, a cow	-	Bois, bois ceil, a wild cow, a cow of the woods
Befnid, belonging to copper	-	Bés, copper money
Bel, water	-	Bial
Bighii, shipwreck	-	Bach, long-bach; long, a ship
Bok, a servant,	-	Buacal, a cow-herd
Gallou, a bat	-	Gallun, a sparrow
Eioul, a stag	-	Ail
Emi, science, knowledge	-	Eamh, eamhainfi
Mok, study	-	Eaman-mhaca, an university; a celebrated one of this name was in Armagh; Sanscrit, <i>maca</i> , a college
Dod, the hand	-	Dod, See Ed, Id.
Erous, an answer	-	Arfé, said he, he answered
Dom, to adhere	-	Dom, domlac, coagulated milk
Erto, a cubit	-	Ortog, a little measure, an inch
Efie, elated, proud, haughty	-	Eas, easlabhra, pompous words
Meine, a mark or sign	-	Mionn, a mark, an image, a letter of the alphabet— Hieroglyphic
Schai, a letter, a character	-	Schi, scé na geug, a letter, <i>i. e.</i> the blossom of the branch. See the tree alphabet before, p. lx.
Se, the third person	-	Se
Seini, a physician, a doctor	-	Seanam, to cure, to heal
Soli, a veil	-	Seól
Dako, to perish	-	Deag, death

Damo,

*Egyptian.**Irish.*

Damo, to shew, to teach	-	Dam, damoide, a preceptor, from oide, instruction;— damhpupa, a school-master; damha, a student
Seth, strong, brave	-	Sithbe, a general
Erhot, a ship	-	Aort, (Armenian Aurth)
Deu, wind	-	Dea
Phette, the rain-bow	-	Feite
Phro, winter	-	Fuar, cold
Pheriou, splendid	-	Forai, forai na grian, Aurora
Pholph, to strike	-	Bual
Phorgh, a division	-	Fairke
Oik, bread	-	Og. fudóg, panis expiationis. Heb. סֻדָּה fudah
Op, destiny, fate	-	Upha, upa
Shai, the nose	-	Sai, faírun, fraín, frón, <i>i. e.</i> fai of rún, the face
Sai, faire, a feast, a rejoicing or making merry	} {	Saoire, la faoire, a holyday, a day of festivity; feire, festivity, dinner.
She, wood	-	Sae, faor, a carpenter
Sheebol, to go out	-	Shiubhal, to walk abroad
Sheri, a son, a daughter	-	Shar, a son; shean-shior, the eldest son; sheareach, a colt, <i>i. e.</i> son of a horse
Shligh, a knife, the colter of a plough	-	Sleigh, a sharp instrument with which they cut peat, a spade
Shiai, extension	-	Shi, shinim, to make an extension, to reach
Shit, a vomit	-	Sceith
Eida, the passover, the feast of Easter	-	Iod, a feast; an iod, Shrove Tuesday
Cesh, to torture	-	Ceasan, torture; aoine an cheasta, Good Friday, or the feast of the Crucifixion
Ehrei, above, upon	-	Ar
Tiehrei, noble	-	Tria, a king
Eghjeou, a ship	-	Uige, uighinge, many ships, a fleet
Thaibes, victory	-	Taibh, taibhreal, the laurel of victory
Thal, a hill	-	Tul
Thelel, to kill, to murder	-	Teal, teal mac, a parricide, a son that murders (his father)
Thas, a likeness, a spectre	-	Tais
Thoud, to collect, a crowd	-	Tuidme, a crowd
Thou, wind	-	Doi, toi, wind; tua, the north wind
Thoud, to congregate	-	Teide, a congregation, a fair
Thod, wine mixed with water	-	Toide, spirits mixed with water
Thos, end, termination	-	Tus

Thems,

*Egyptian.**Irish.*

Thems, to bury -	-	Tamh, taimh-leacht, a burying carn, or heaps of stones raised by those who accompanied the corps in time of paganism, (O'Brien)
Iten, land -	-	Ith
Iot, a granary -	-	Ith, corn, wheat
Ibi, to be thirsty -	-	Ibh, drink
Ioch, the moon -	-	Eac, eag
Piich, a dæmon -	-	Pocan, a little demon; feilsh, the destroyer
Kadmis, the mulberry tree	-	Cadmus. See the tree metaphor, in the preceding pages
Kaldas, sanctity, holiness	-	Keldei, hence the Culdees of Ireland
Kealg, a point, an angle	-	Kealg
Kadhed, prudent -	-	Keadfaoi, prudence; ceadfaoi
Kas, to break -	-	Keas, ceas; C sounds as K
Kat, intellect, sense -	-	Keatfa
Kel, a bell -	-	Keol, keolan, a little bell
Loghj, to cease -	-	Leig, leig o shin, cease from (doing) that
Ma, give -	-	Mai, forgive; mai dhuin ar fiach, forgive us our sins
Met, a negative -	-	Mith
Maniak-espe, a collar, torques	-	Muinke
Mokh, affliction -	-	M'uc, o m'uchd!
N'toms, thou baptizest	-	Tomam, to baptize, to dip
Mounhou, and with the article pi- mounhou, a district, region	} -	Muhan, hence <i>Muhan</i> , now called Munster, one of the provinces of Ireland, which is divided into <i>Deas Muhan</i> , South district, now Desmond; <i>Tua Muhan</i> , North district, now Thomond; <i>Oir Muhan</i> , East district, now Ormond; and <i>Iar Muhan</i> , or West district
Las, pi-las, a tongue -	-	Lis, lisen
Ooch, the moon, domina maris	-	Eac, eag, the moon; oice, water
Lemne, a sea port -	-	Luimne, Luimnoic, the sea port of the River Shannon; hence Luimnac is Irish for Limerick, seated on that river. Limerick is a corruption of <i>Laimri-oic</i> , on the water edge; hence <i>India-Limyrice</i> , bounded and watered by the Ganges, Indus, Persian gulph, the Caspian sea, and the Jihon, the ancient seat of the Aire-Coti. See preface
Tomi, a village	-	Tuam

<i>Egyptian.</i>	<i>Irish.</i>
Rouchi, night	Reagh
Sobi, holy	Soib, foib-sgeul, holy story, the name of the gospel in Irish
Nead, wind	Neid, Dia neid, Æolus
Niphoui, heaven	Neamh, neav
Niat, science, wisdom	Nath, Dia naith, Minerva
Efoueb, a priest	Easb-og, a bishop; easb signifies dignity, <i>Ar. حسب</i> hufb, og devout, the Yogee of the Brahmins
Ouini, a harp	Aine, musick
Outouet, green	Uathath
Ohi, a flock	Aoi, whence aoire, a shepherd
Rako, to write	Racam, I write
Rad, t'rad, a foot	Troid, T servile
Rash, to measure	Reis, a span
Red, rod, to rise, oriri	Rad, rad a dearglus, Aurora, the rising of the red light
Re, to do	Re, done
Rokh, a fire, incendium	Rogh, pyra, a funeral pile for burning a dead body
Sad, to cast, to throw	Saidoir, a thrower, a caster of darts, a soldier
Shiol, gens, people, nation	Shiol, fiol seed, issue, tribe, clan
Shne, a net	Sén, fein
Shot, hard	Sheod, adamant
Shom, summer	Samh, Samhra
Phikohi, a weaver's beam	Figeach, fighedoir, a weaver
Phos, more, many	Fós, moreover
Phota, anus, podes	Putog, circulus ani. See og, circular
Chello, old	Cailleach, an old woman; cailleachas, dotage
Chok, to war	Coga, war
Hel, helai, to fly	Eolar, iolar, an eagle; (eit a feather) eitile, a wing, the feathers of flight
Sihap, to judge	Seibti, a judge
Hli, any one	Eile
Chra, the face	Cru
Hob, work	Obar
Chot, to navigate	Cot, a boat
C'hot, oportet	Caitfe
Ghal, a pledge	Geall
Gho, to announce, proclaim	Gochaire, and gochman, a master of ceremonies
Ghaph, winter	Gamh-ra

Ghin,

<i>Egyptian.</i>		<i>Irish.</i>
Ghin, action	-	Ghnim, I do, I act
Ghinnau, the countenance	-	Gni
Ghoi, a ship	-	Uige
Ghiphe, to possess	-	Gabh
Ghro, victory	-	Cro
Gratia, religion, holiness	-	Garait, a faint

The Irish Language collated with the Hindoostanee.

N. B. Those words in the Hindoostanee common to the Arabic are omitted, as they will be found in the Irish Dictionary.

In the Hindoostanee D and T are commutable.

D Is often changed to J, as, dhemur, jheemur, a chairman; duhez, juhez, a dowry.

The Nagaree has no F, and is often rendered by P, Ph.

R Is convertible into L, and L into R.

Ch is sometimes hard, sometimes soft, as *Chuchha*, *Kukka*, Uncle, *Duchhin*, or *Dukhin*, South; *Luchmee*, or *Lukhme*, riches.

These remarks are from the Hindoostanic Dictionary, a most laborious work, composed by Mr. Gilchrist, and printed at Calcutta, 1798, whence the following words are taken.

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish</i>
Agun	- fire	- aghna, to kindle a fire
Aeu } Aoo }	- age	- aoi
Ahar	- food, aliment	- aran, bread; airear, diet, food
Age } Aga }	- before, in front	- aghai
Arog	- a belch	- bruch
Aggea	- a command	- agh, alaw
—	- dominion	- falamhn'uga; fal, a prince
Anun	- face	- aodhan, echan
Ag	- fire	- dagh
Alim	- learned	- ollam
Amar	- a general	- amar, pl. omra; amar uile omra, generalissimo, Ar. امير الاصرار ameer ool oomra
Achar	- theology	- aofarach. See Eefhoor

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Are !	- O !	- ara !
Akas	- sky	- acas, æther
Afa	- a staff	- asan
Baloo	- sand	- bul, bal, sand bank
Ban	- water	- the river Ban
Bifekh	- abundance, increase	- bifeach
Bhassha } Buchun }	- speech	- beashcna
Beet	- cattle	- beathah
Bhoot	- apparition	- buitfeach, a witch, supposed capable of raising apparitions
Ban	- an arrow	- ban-fach, the ban of the Sacæ ; gun-buine, a javelin, from gon to wound
Bhikharee	- a beggar	- poccaire
Baluk	- a boy, a brat	- ballach
Buru	- big	- borrr
Bohit	- a ship	- bad, a boat
Bura	- boisterous	- buara
Bunnee } Bunnree }	- a bride	- bean na bainfe
Bunnana	- to build	- bunnaim, I build
Bhar	- to carry	} - beiram, I carry ; beirt, a load, a burden
Bharee	- a cargo	
Bhurtee	- a burthen	
Bal-na	- to burn	- beal, fire
Bad	- wind	- bád
Buttee	- a candle	- buite, fire
Bar	- water	- bar, tobar, T servile
Bokh	- a goat	- boc
Bior	- spring, fountain	- bior, tobar
Buraduree	- brother	- breathair, i. e. bar-athair
Bhudeful	- clumsy, clownish	- bodach
Burpa	- to be on foot	- breiba
Bhar	- dignity	- barr
B, hou	- fear	- uah
B, hee, our-bhee	- whatever else	- ar bi
Bul	- force	- bal
Buia, buhat	- great, eminent	- buahach

Been,

P R E F A C E.

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<i>Hindooftanee.</i>	<i>English.</i>	<i>Irish.</i>
Been,	- a harp	- bin, mufick ; binne, mufician
Been-kar	- a harper	- cor, mufick
Bera	- a float	- baris, a boat
Boodh	- intellect	- búd, wife
Byhree	- an heifer	- birach
Beer	- a hero	- bar, rug sè an bar, he was the hero of the day
Bughee	- a horfe fly	- beachann-capal, a little horfe fly
Boodha	- old men, adults	- buidline
Banoo	- lady	- bean-uafal
Butooa	- a purfe	- buifte
Baran	- rain	- bhfearain
Barish	- rain	- farais, fraifh, a shower
Boka	- a ram	- boc, he goat
Bhurtee	- a cargo	- beirt
Barè	- laft	- barr, end, extremity
Bank	- a ring	- faine, fang, bág
Booneead	- root	- bunadhas
Byr	- fpite	- bhear, aith-bear, aith-bhir, repetition of fpite
Bhao	- price	- phiu
Bharee	- fat	- barra
Bar	- hair	- barr, hair of the head. See ulag
Bukhera	- tumult	- buaic, gar-buaic
Bilona	- to churn	- ballan, a churn
Bureeace	- violence	- brughah
Bol	- fpeech, voice	- blór, blachd, beal-gach, prattling
Baola	- mad	- bohalah
Boul	- urine	- bual
Bhyo	- was	- bi
Baquee	- to want	- eas-baigim
Baz	- fornication	- baois
Bhakha	- fpeech	- bagh, a word
Bora	- deaf	- bohar
Bule	- as	- abhla
Bhoor	- a fpring	- bior, fpring water
Bhur	- to water	- —
Burg	- lightning	} - breac
Bhuruk	- fplendour	
Bhujna	- to worfhip	- buaih, worfhip

Bhula

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Bhula	- good	- bil
Byhra	- deaf	- bouhr
Bad	- a poet	- bard, a poet
Bhat	- a bard	- bád, wife
Birdyt	- a trumpet, figuratively a bard	
Bus	- enchantment	- buitfeach, a witch
Bafun	- a bason	- baifin, from bais, water; in the Agra dialect bhittee, a waterman, Hunter's Trav. As. Ref. V. vi.
Bo	- smell	} - bolah, to smell
Bolena	- to smell	
Chal	- manner, custom, fashion	- chiol, oir-chiol, oir, formerly, before
Cheen-tee	- an ant	- feangan
Chah	- appetite	- cio-cras, ocras
Chhota	- abbreviated	- cutach
Khinga	- athletick	- cong, hence cong-cais, conquest; conghail, bravery; congnam, to assist, to help, &c.
Kura	- heinous	- cuire, do reir a chuire, according to his heinousness
Coofna	} - to absorb	- fuchara
Sokna		
Koo, ko	- to, at	- go
Koul	- a word	- cal and focal, F. partic. infep.
Kuhnoot	- speech	- caint
Kunneea	- a virgin	} - caini, caidhni
Cani, Sanscrit	- a virgin	
Chanet	- moon	- cann, full moon
Ch, ulle-dar	- annular	- cuil
—	- circular	- cuihil, a spinning wheel; cul-mhaire, a wheelwright
Kumeenu	- vulgar, common	- commonta
Churkhee,	} a spinning wheel	- ciorc, a circle
Per. چرخ churk		
Kul	- rest	- colam, to sleep
Kutuk	- an army	- cath
Kurra	- to raise	- corra-ghim
Ganfee	- point of an arrow	- gun-bhuine, a javelin. See bonfach
Khangee	- tame	- cannfa

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Khaea	- eaten	- cahoo, cathadh
Chulna	- to go	- shoolam, I go ; bi go shool, be gone
Khoonta	- wicked	- cionti
Qubur, Kubur	- a tomb	- cabara
Kahla	- sick	- caola, sick to death
Kheefu	- a purse	- ciofe, ciste
Khad	- damage	- ur-choid
Kurwa	- bitter, four	- garv
Kuzeeu	- law suit	- cuife
Kala	- black	- cal, caile
Kaluk	- blackness	- caileach
Chook	- blunder	- feachran
Khas	- sacred	- cois, sacred ; cois-reacam, to consecrate
Kooch	- breast	- uchd
Kuman	- a bow	- coman
Choonchee	- a dug	- sheena, fiona
Kooch	} - bubby	- cioch, cioct
Ch, hotee		
K, hut-keera	- a bug, beetle	- ciarog, keeróg
Khulut	- an honorary dress	- cuilidh, dress, a suit of clothes
Ch,-hoot	- but	- acht
Kurkurana	- to cackle	- kark, cearc, a hen
Khiyat	- a taylor	- coitit, a needle, an awl ; Ch. חטט chatat, suere
Chirooa	} - a cauldron	- coire
Sanfrit, curray		
Khoooshee-jushn	- a carousal	- cuishir
Kum	- little, small	} - caom
Kumur	- the waist	
Qumees	- a shirt	- caimse
Chol	- behaviour	- giul
Chabna	- to chew	- cagna ; cab, the mouth
Kook	- harmony	- cairke
Ch, hulna	- to cheat	- chluin, fraud
Kheenat	- a cheat	- cnat, a knave
Kool	- kindred	- gaoil
Koela	- coal	- gual
Kam	- connexion	- comh

Kuchuhree

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Kuchuhree	- court of justice	- coisire
Choukel	- coy	- fgaol
Kurtar	- creator	- kartoir, kuirthoir, cruithoir
Kal	- death	- kal, ceal
Chuttee	- decay	- caithea
Chule	- departure	- fhool, fiul
Kosh	- a dictionary	- caishe, caise mor breithar, the great dictionary of verbal roots—title of a dictionary in my possession
Chourus	- even	- corr, cor no comeir, even or odd
Chuhla	- dirt	- caloir
Chukla	- a district	- cuig
Kutuk	- an army	- cath, war; cathal, a warrior, a proper name, as Cathal O Con-cobhar, which is now written Charles O'Connor; Ar. kuttal, a foldier
Khura	- fair, honest	- coir
Khel	- a frolick	- cleas
Khel, khilee	- sport, play, game	- clu, cluith
Kyloo-lu	- sleep	- colah, cullah
Khal	- a hog	- caileach
Kes	- hair	- cais
Choukus	- just	- cochaih
Khaleeh	- to lack	- caillte, lacking
Kora	- a maid	- garait
Chhoottee	- leave	- chead
Cha	- love	- tocha, T fervile
Chithura	- a rag	- ceirt
Chaheeè	- must	- caife
Kusha	- raw	- tacas
Kum	- slender, small	- caom
Kirn	- sun beam	- grian, the sun
Khoda,	} God	- Coide, Coimhdè, God; of this Irish word, pronounced Code, O'Brien endeavours to make us believe it signi- fies the Trinity, not knowing that Cad was a name of the God Belus, <i>i. e.</i> the only one; the Jews often expressed God by קדיש Kom (Schult. Castel).
P. خدا Khoda.		
See Eelhoor		

Karee-gur

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Karee-gur	- a tradesman	- ciurtha, bought ; ciura, merchantable
	This word was imported by the Aire-Coti, or primitive Irish, from the East. Chaldee כירה cirih, venditio, emptio, negotiatio, Ar. ك kar, commercium—and hence I think the name of <i>Ciura</i> or Kerry, and <i>Ciurce</i> or Cork. The ports of Kerry and Cork were much resorted to for traffic, and here the Aire-Coti first landed from Spain, and on Sliab Mis, or the Mountain of Mis, they fought their first battle with the aborigines, according to Irish history.	
Chukkue	- L. coire	- } shag, coire
Shokh, chushru	- whorish	- }
Kar	- work	- ceard, kard, a workman
Keera	- } a worm	- keróg, cnuv
Kenchwa	- }	
Kont	- a spear	- coine
Kurna	- }	
Sanf. Kurunum	- } to do, to put, to form	- cuiram, I do, I place, put
Bengalee, Koron	- }	
Perf. Kurdun	- }	
Kurut, kurta,	- to create	- cuirthoir, creator
Kuzee, u	- cause	- cuife
Keas	- a guess	- geafa
Dookh	- { pain, affliction, ailment, annoyance	- } docar, docal
Dena	- { to do, to administer as agent, to apply	- } deana
Daon	- }	
Dubba	- } ambuscade	- duma
Dul	- an army	- dail, dail cath, a pitched battle
Dak	- a messenger	- tac-daire
Dao	- a hatchet	- tuah
Dal	- a branch	- dal, hence dal a tribe, a branch of the family.
		See craobh
Dahna	- }	- daighna
Daghna	- } to burn	
Drik	- enchantment	- draoc
Samoo-drik	- chiromancy	- darna-draoc, darna-deorac, foib-draoc
Dor	- a line	- dora
Dharee	- cord	- —
Dzam	- a church	- daim

<i>Hindooftance.</i>	<i>English.</i>	<i>Irish.</i>
Din	- }	- dia. See dhoon.
Dewus	- }	- dia
Dee, a	- }	- dia
Deo	- }	- dia
Deota	- }	- dia
Diwee	- divine	- diaha
Des	- region	- defies, dus
Dooara	- a door	- doras
Dhak	- fear	- agh, droc
Daghna	- to fire	- daigh, fire
Dhuj	- elegance of figure	- deas
Dhalna	- to form	- dealbham
Dhoon	- to labour	- duah, labour; whence dia, day, the time of labour
Derkur	- late	- deireadh
Dureea	- the sea	- deire
Dhurka	- fear	- droch
Dekna	- to fee	- dearcam
Dhooa	- }	- deahac, toit
Dood	- }	- dul
Dolna	- to go	- dul
Duchein	- fouth	- deaf, deafan
Def	- native	- dus, hence
I think; <i>Ind-duf-tan</i> , the native country on the River Ind, a name given by our Aire-Coti.		
Dookhd	- work	- duagh
Dol	- a basket	- dail
Doonee	- the world	- dowan
Ejad	- invention	- ead; see ead, in the prospectus; hence eadar, uadar, an author; Ar. <i>راجد</i> <i>wajed</i> , an inventor
Eeshoor, Efur, Ifwur	God	- Aofar
Achar	- theology	- aofarah
Eurghu	- to amble	- eirghim, to ride; fal, horse; fal-reighim, to amble
Eeza	- vexation	- eifi, vexatious
Ek	- one	- gac, every one; n'eac, any one
Elm	- art, science, learning	- ollam
Elmofuzl	- arts and sciences	- ollamh-afiofal

P R E F A C E.

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<i>Hindooftanee.</i>	<i>Engliſh.</i>	<i>Iriſh.</i>
Ee	- this, it, he	- é
Ichha	- deſire	- eife
Eejad	- contrivance, invention	- ead; ſee ead-armeas in dictionary
In	- them	- in, fin
Eear, yar	- a friend	- eiris
Eree	- the heel	- iar, hind-part; iar-bal, ear-bal; hind-member, tail
Fidwee	- ſubject, ſervant	- feod
Faedu	{ benefit, intereſt, gain, ſervice, profit, }	{ feidhm }
Fael	- doer, agent	- fal
Feel	- an elephant	- fil
Faluk	- ſky	- flac-amhnas, heaven
Fun	- art	- fonn
Firdoos	- paradise	- faradhais
Furokht	- fale	- reicht, freicht
Fitr	- breaking the faſt	- fitr
Fazil	- learned	- fiofal
Fujr	- dawn	- feaſgar
Faedum-und	- uſeful	- feidhmal
Ghat, khat	- fin	- cathua, fin; ni leig ſinn an cathua, <i>lead us not into temptation</i> ; literally, permit us not to fin. Ch. <i>שׁוּטָה</i> <i>chata</i> , peccatum.
Goon	- art, ſkill	- gūn, gūntas, ſkilful; gūnta, an engineer
Gahuk	{ a buyer }	-
Khwahan		
Ghaona	- to wound	- gonam
Goochha	- a bunch	- gas
Ghyrut	- ſpirit, dignity, zeal	- gearait, a ſaint, a virgin
Ghazee	- a champion	- gaife
Gool	- charcoal	- gual
Gohar	- a cry, a bellow	- gaire
Ghutana	- to curtail	- cutahnam
Gulee	- a defile	- glaic
Gur-ereea	- a goat-herd	{ gour-aora, aora, a ſhepherd }
Bher	- a ſheep	
Bher-hara	- a ſhepherd	
Gurha	- a hole	- pai—ghear, פִּי pi, particula expletiva

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Ghora	- a horse	- greah, gour
Gurm	- hot, warm	- gurm
Gou	- a cow	- geo
Ghumfan	- war, battle	- gumha
Goyae	- speech	- guh
Gula	- voice	- gloir
Ghool-ghoolu	{ a tumult, uproar, la- mentation }	gul, cir-goil
Gula, geela, jal	- water, wet	- gil, water
Gurna	- to heap	- carna
Ghera	- near	- gearr
Jhurgra	- combat	- ughra
Ghur	- a house	- goir, habitation
Jee	- yes	- fé
Jins	- gender	- infce
Jal	- a net	- co, chal, c servile
Joon	- time	- uine, fiun
Jhol	- feed	- fiol, fhiol
Juna	- son	- 'nion, Ch. ןי nin, filius
Jununee	- mother	- 'naing
Har	- an elk	- arr
Hoo	- fame	- l'ua
Istree	- a woman	- ftrea-pac, a wicked woman, a whore
Laeq	- able	- laoc, a champion
Luraee	- battle	{ luireac, a war-dress, a coat of mail }
Luraeck	- to give battle	
Luhr	- the sea	- lear
Lukuk	- glitter	- lucar, glittering
Lana	- to breed	- leana, coire
Lounda	- a boy, child, brat	- leanbh, children; luan, an adult, a son
Lon	- salt	- lin, the sea; leana, a salt marsh
Leeroo	- a she calf	- lee, a calf
Ludon	- a cargo	- luchd
Looterā	- a robber	- flotaire, S servile
Lung	- to halt	- lang, lang-feitr, side lines of a horse or cow
Lotna	- to wallow	- latam, iom-latam
Lok, log, khulq	- people	- luchd
Merou,	- axis of the globe	- mihr, mir, mir-geart

P R E F A C E.

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<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish.</i>
Mara	- killed	- marv
Muha, mota	- eminent	- maih, maith
Mirt	- death	- irt, mirt, mord
Mel	- chime of bells, harmony	meillan, a little bell; see kel in the Egypt.
Mota	- fat	- meit, uimite
Milh	- falt	- maluach, falt-marsh
Mullah	- a failor	- meallah
Mutkee	- a chum	- muthge
Moon,	- a sage	- muin, muinte-luchd, philosophers; see lok
Mudh	- middle	- meadhon
Meean	- gentle	- min, meen
Mukhun	} butter	{ mafcan } fresh butter; muighe, a churn
Musfk		
Mohru	- a shell	- muireach (the murex)
Muhfool	- a tax	- meas
Moofh	- vulgar	- tomais, T servile
Mal	- wealth	- maladair, a rich farmer, a great land-holder. P. مال دار maldar, rich
Maldar	- wealthy	
Mihnūt	- work	- monar
Milna	- to meet	- malam
Neech	{ any one; a common } person	{ neach
Nefcha		
Nao	- low, below	- nios, neesh, a ship
Nao	- a ship	- naoi, a ship, and the name of Noah
Nek	- good	- neoc
Neao	- justice, law	- neav
Nuruk	- hell, the abode of serpents	nar-aike
Nihaee	- an anvil	- 'neoin
Nurd	- backgammon	- nard, beart-nard, the game of nard, back-gammon
Nya	- a maiden	- ni, a daughter, a neice
Nath	- master	- nath, nathan, noble
Nam	- title, name	- ainm
Nigut	- naked	- nocht
Ni	- a negative	- ni
Ni faedu	- ufelefs	- ni feidhm
Nuhana	- to wash	- ni-yeana
Oont	- a camel	- onn, a horse

Oontra

<i>Hindooftanee.</i>	<i>English.</i>	<i>Irish.</i>
Oontra	- burden of a song	- aontra
Oordoo	- high	- ard, arda
Ocht	- doleful	- ucht
Ootara	- a thoroughfair	- oghtar, ootar, Q. ootar-ard, &c. &c.
Pan	- water	- ban, the river Ban
Poot	- a child	- poth, a son, a boy, dearbh-phiuthr, a sister
Pet	- matrix	- pit, pudendum mul.
Pyfa	- money	- pifa
P, hufa	- swampy	- baife. See bais
Par	- bank of a river	- part
Pifach	- a demon	- pifeoc, a witch
Poor	- a building	- port, a house
Poora, purao	- a camp	- port, long-port, &c. &c.
Poora	- a village	- purin
Pal	- a fail	- pal-maire, a rudder, <i>i. e.</i> that governs the fails
Rona	- to lament	- b,ron, lamentation
Ry	- rate, land-rent	- ru, wages, hire
Rus	- mystery	- run, mystery; rus, knowledge, skill
Roj	- lamentation	- roisir
Ry,yut	- farmer, cultivator	- rait
Roushun	- light	- rushin, light
Ranee	- a queen	- rian
Ruee	- bran	- ruisc, bark
Rufae	- knowledge	- rús
Rugs	- dance, ball	- rinke
Roen	- hair	- roin
Rat	- night	- reag
Ruth	- a chariot	- roth, cread-roth
Rit, root	- season	- rath, cheara rath, the four seasons
Rut	- coition	- riut, comh-riatuin
Ruchana	- to celebrate	- reacham. See khas
Seenu	- the breast	- sín, sheen
Suchae	- hearty, cheerful	- fugach
Sonta	- a club, a mace	- fonn
Shaer	- a poet	- shear, harmony
Sootar	- a carpenter	- faothar
Sookwar	- delicate	- focair

<i>Hindooftanee.</i>	<i>English.</i>	<i>Irish.</i>
Sidh	- a faint	- fidh, good genius
Sona	- sleep	- fuan
Sookha	- dry	- fic
Saboon	- soap	- fiabún
Sook	- easy	- focar
Sufuree	- a traveller	- safaire
Sitar	- a guitar	- fiter-ne, a harp
Seana	- sagacious	- sean, hence seannach, a fox
Shurarut	- villany	- fiortaire, an executioner of malefactors
Sur-son	- mustard	- fiorr-alach, rape
Sibr	- aloes	- fearb, bitter
Soorahee	- a bottle	- fearrah
Talwar	- a cutlass	- tal, to cut, an axe, &c.; tailm, arms, cutting tools; talisg, some instrument of war, (Shaw)
T,hug	- a thief, a cheat	- taihg
Tir-na	- to swim, to float	- tria, a wave, the tide flowing; ath-tria, the ebb
T,haraek	- few	- tearc
T,hour	- a place, a settlement	- tria, tri
Teohr	- a fast	- trein
Torna	- to pull	- tarruing, pulling
Tulak	- a divorce	- tulac, tulac-og, from locam, I divorce, T servile,
Tik-na	- to dwell	- teac, a dwelling
Tus-bee	- rosary, beads	- port-tus, finging beads, I think, or beads to fing to, a rosary, a mass book, (Shaw). Per. هزار huzar, beads for saying prayers. Japonefe, tfúzu, beads used at devotion
T, han	- a web	- tannai
Turaee	- a foot	- traoih
Turrara	- fire	- tarra, fire; crois tarra, a lighted stick
Hence <i>crois-tarran</i> , the proclamation-fire, a lighted signal to take up arms, by sending a burning stick from place to place with great expedition; (Shaw)—it was a fire-beacon made on the hills, viz. תָּרַן taran, and occurs in this sense in Esai. 30. 17. crois is the Ch. כָּרַז caraz, proclamation. By the Brehon laws, it was death to extinguish the fire of Belus, or, the crois-tarran		
T,heck	- good	- tacar
Teeruthee	- a pilgrim	- deorathdè
Tat, tutta	- hot	- teith, hot; teitan, the sun

<i>Hindoostanee.</i>	<i>English.</i>	<i>Irish</i>
Tez	- hot	- teas
Uluk	- hair	- ulca, the beard. See alka in the Zend
Ulaó	- a bonfire	- ulla, a place of devotion in times of paganism, where the sacred fires were kept burning;

Whence, with T fervile, 'Tulla, the name of several of the round towers, in which those fires were kept—and hence *Ula-meas*, the *bonfire-tax*, the contributions gathered by the mummers on the eve of All Saints. *Ulla agus Clogas an Naoimb Cholmain*; the Ulla and the belfry of Saint Colman; *Ulla an teampuill*, the sacred fire of the temple, now translated, the Calvary of the church. See O'Brien, who derives *Tul* from it, signifying the reliëts of the Saints; also *tula an teampuill*, the place where bones and skulls are heaped up

Uñ	- seed, breed	- siol
Uñ	- root, origin	{ uasal, noble, well born; <i>Duine-uasal</i> , Sir; <i>Bean</i>
Ufeel	- genuine, noble	

These words, used in common in Ireland, are not to be found in any of the Celtic dialects, nor the following, viz. Ual or Uaill, as in Lhwyd. *Cead ar ual Omra*, head or chief of all the nobles; Ar. *اولو* Ulu, lords, masters, a lord; *اولو الامر* Ulu'l' Emr, emperors, generals; in like manner, *Uachtarard*, an emperor, a chieftain, is the Hindoostanee *ikhteard*, a man in power, (Gilchrist) from the Indo-Scythian root *uachtar*, uppermost; whence *uachtaran*, a president, a governor; *uachtaran na sagairt*, the chief of the priests, the high priest—and hence the motto of the O'Brien family, *Lamb laidir an uachdair*, the strongest hand uppermost

P, hul	- fruit	- ul
Um	- I	- am, I

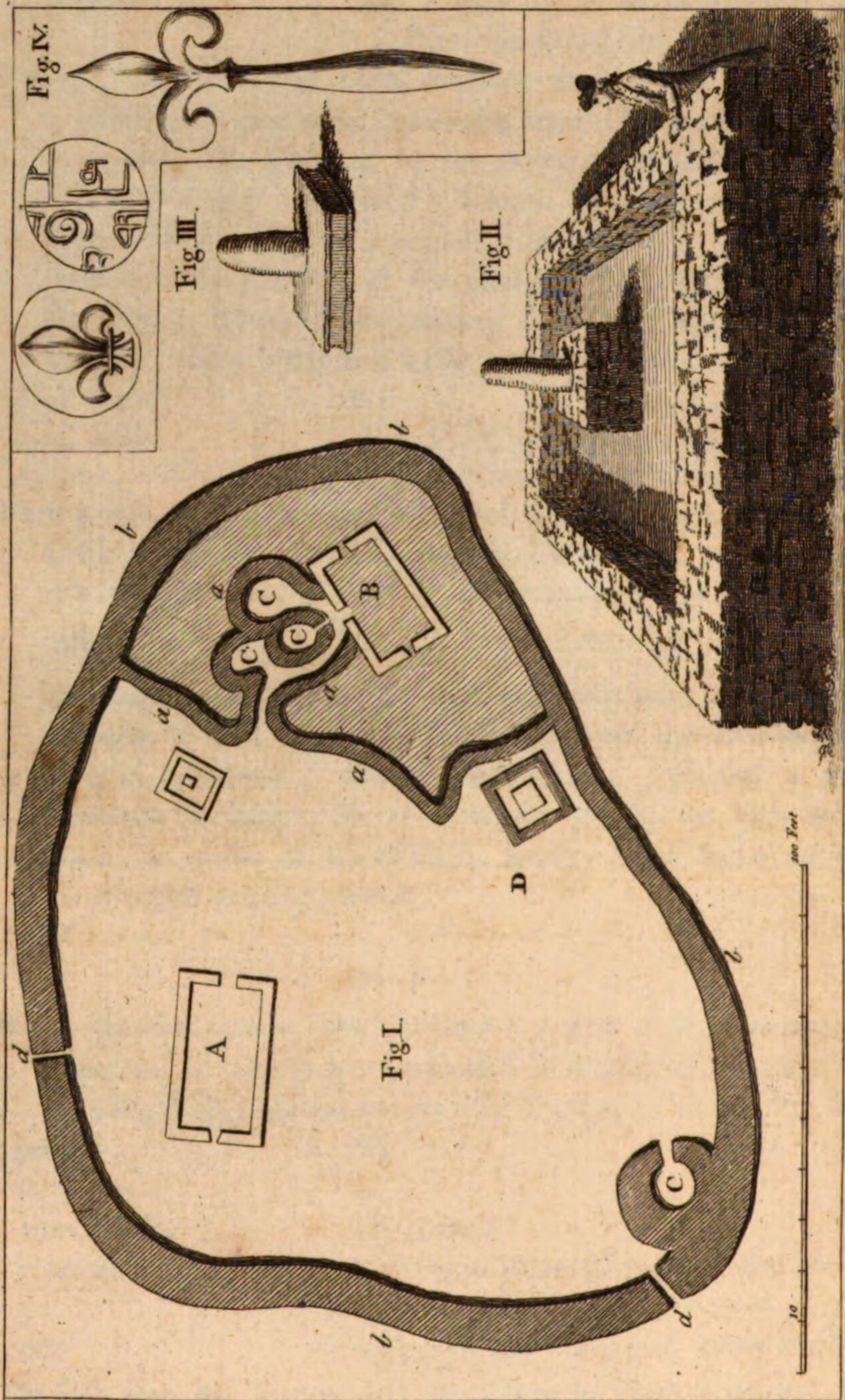
Hence the first person, indicative mood present tense, terminates in *am*, which the Lexiconists have expressed in English as the infinitive, viz: *deanam*, to do; *eiscim*, to cut off; *dronam*, to affirm, &c. &c.

Uhl (Ar.)	- people	- eile
Yeh	- it	- é
Y,yam	- time, season	- aim, aimfir
Yané	- videlicet	- eadhan, pronounced eayan. See the letter D in the Prospectus
Yek	- one	- neac, eac, any one; gac, every one

The affinity of the Irish with the Sanscrit will be shewn in another work. Its great affinity with the Punic, and Punico Maltese, has been proved in an Essay on the Antiquity of the Irish Language, in which was given a translation of the Punic speech in Plautus.

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PROSPECTUS

OF A

DICTIONARY

OF THE

IRISH LANGUAGE,

COLLATED WITH THE CHALDÆAN AND ARABIC,

AS A PROOF OF THE VERACITY OF THE FOREGOING HISTORY.

BEFORE we proceed, it is necessary to inform the reader that the Irish takes, or requires the same servile letters as the Chaldæan and Hebrew languages do, which are also common in the Arabic. This is a principal point in the formation of all Oriental languages, that has not been noticed by Irish Lexiconists, and has caused a wonderful confusion.

SERVILES.

- א, A. Sometimes forms the future, sometimes betokens the præter; *as an ait a ttiocfadh se*, from whence he shall come; *deirim*, I say; *a deir*, he said. A is sometimes used for L, *abaram*, I speak, *labaram*, I speak; from *bar* speech; the same in the Chaldee, א (A) est servile ab initio ut ל (L) Buxtorf; באר bar loqui. A is sometimes a negative as in the Pehlvi; *a baile*, not at home; *a h'Eirinn*, out of Ireland.
- ב, B. A particle, signifying, according to, condition: *Cul*, a club; *bacul*, a staff; *caint*, speech; *bacanta*, prating.
- ה, H. Although not allowed to be a letter, is often used emphatically or pathetically, like the Heth of the Chaldee—*do hoireadh le hingnibh cean*, to plough with four-footed beasts.

- כ, C. Like, for, as, contracted for *co*, *ceo*. *Nia*, a maid; *caini*, a virgin; *aife*, confusion; *caife*, discord; *arba*, *carbhh*, a chariot.
- ל, L. To, for; it is also emphatical; *bar*, *abar*, speech; *labhara*, to speak; באר *bar*, expresseit verbis.
- מ, M. Forms nouns, and is emphatical: *ac*, kindred; *mac*, a son; *ed*, to handle; *mad*, a hand; it is sometimes a note of comparison: *oide*, an assembly; *moide*, a convention, a court.
- נ, N. Is often used for M, as a servile: *ar n'athair*, our father; *ar n'arm*, our root, origin, forefather. מ et נ servilia, quandoque ut radicalia exprimi (Bochart). Radices Hebraicas non inconsideratiùs forsan aliqui auxerunt, dum addititias & præfixas literas non distinxerunt à radicalibus (Thomassinus).
- ש, S. ת, T. Are commutable, as in the Hebrew, S implying who, or which; Coti, Scoti, they who are Coti.
- פּי F. Is not reckoned a servile, but an expletive particle, like the Chaldæan פּי phi, and the Arabic ف F, which Golius calls particula inseparabilis, and Richardson a prefixed particle of inference: *cal*, *focal*, a word; *local*, *focla*, a palace.

NEGATIVES PREFIXED.

- A. out of, from, wanting, &c.; *a sinn*, from us: sunt opposita שריא *saria*, liberum, et אסיריא *asiria*, prohibitum, (Buxt.).
- An. Ain. Ch. אין *ain*, particula negativa; *dearbhh*, sure, certain; *andearbh*, uncertain; if followed by *e* or *i*, it is written in: *ta ban bas dearbh*, *agus an aimsir indearbhh*; death is certain, and the time uncertain.
- Ead, is the Egyptian *ad*, and the Arabic عا *ad*, negative, implying of no value.
- Ni, Nih, Nios, used promiscuously, P. ني *ni*, Ar. نهى *nehi*.
- Ab is seldom used: *nar ab leo*, let him not live; it is sometimes affixed: *gear*, near; *garab*, not close; Ch. אבה *cum negativa semper usitatur*, Ar. ابي *abi*.
- Eas, from the Chaldee עשה *asa*, to destroy, to diminish.
- Mi, Chaldee מ (M.) præfixa litera, M negationem includit, unde Græcorum μη, non ita. מור *our*, lux, מאורה *meoura*, spelunca, ex *me*, negante, et *our*, lumen (Thom.). Ar. ما *ma*, non.
- Mith, is the Egyptian negative, *met*.
- Do, Di, is the Arabic ذا *daa*, imperfect, infirm.

Each,

Each, Eagh, is the Perf. *هیچ* *hej*. *هیچ* *heech*, not, none, of no account.

Gar, iongar, Ar. *غیر* *ghair*, no, not, except, different.

Be, is seldom used; *be-tibh*, *bai-tibh*, intestate (see tib.) P. *بی* *be*, a primitive article, or preposition, *without*.

La. *Laceir*, not good; *la-baonadh*, dissimulation; *la-graith*, rashness; Ch. *לא* *la*, Ar. *لا* *la*, nec, non.

Amh, obscurity, imperfection; *amadan*, not learned, a fool, Ch. *אומם* *aumm*, obscuratum.

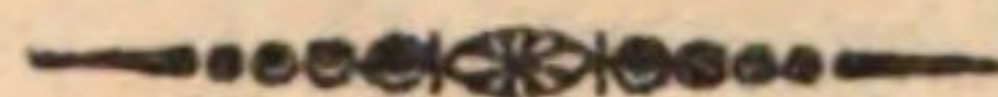
AUGMENTATIVES PREFIXED.

Im, ioma, iomad, mead, much, many, encrease. Ch. *המה* *bama*, Ar. *میت* *meet*.

In, fit, proper, *הניא* *hinia*.

Deach, deagh, good, pure. Ch. *דכא* *deca*. Ar. *ادخ* *adukh*.

Fal, to do, to act, is often prefixed to verbs; Ch. *פעל* *phal*, Ar. *فعل* *fal*, operari, agere.



TH is always an hiatus in Irish; as, *bothar*, read *bohar*, deaf; *bothra*, read *bohra*, a town; *ceathra*, read *cahara*, four. See p. xxxvi. preface, where TH will be found to be the same in the Zend and Pehlvi dialects.

PROSPECTUS
OF A
DICTIONARY
OF THE
IRISH LANGUAGE,

A B

A Is a Servile. See page 1. Prosp.

A, a hill; *abile*, a wooded hill; Pun. א, mons. אֵבִיל *abil*, mons sylvestris (Aldrete). See *bile*.

AB, *aba*, Lord, father. Ch. אבא *aba*. Heb. אב *ab*. Ar. أب *ab*. Les premiers Seigneurs ont été les peres, c'est pourquoi il y a grand apparence que dans la langue primitive on se servoit du même terme pour désigner l'un et l'autre. Ce mot s'est conservé dans un de ces sens chez les Irlandois, et dans l'autre parmi une grande partie des Nations de l'Univers. (Bullet Mem. sur la langue Celtique).—
“ The first Lords were fathers, therefore,
“ there is great probability that, in the primitive tongue, the same term served for
“ Father and Lord, as preserved in the Irish
“ language.” (See letter D). Ab, signifies an abbot, head of the church; as *cohan*, a lord, *conach*, lordly, formed the Hebrew כהן *cohen* and the Chaldee כהנא *cahana*, Sacerdos, ut Hebraicè *cohen*. Hebræum autem vocabulum aliquando latè accipitur pro Præfectis, Topar-

A B A

chis, Gubernatoribus politicis, & tunc in Targum redditur רבא *rabba*, princeps, ut *Cohen On*, Sacerdos Oniorum; Targum, *Rabba de On*, princeps in On. Genes. 41. 45. (Buxtorf).

Ab is often used as a præfix, and like the Arabic أب *ab*, (father, master, possessor,) enters into the composition of a great number of Irish names. Am, mother, does the same, forming the rhetorical figure called *Metonymy*, as *Abain*, the father of flowing water, a river. *Amain*, the mother of flowing water, a river. *Abaisf*, the father of custom, that is, fashion, habit. *Abcaid*, father of mirth, a jest. *Abfdal*, the father of divine præceptors, an apostle, i. e. אב שדי אל *ab fadi el*. *Abgitir*, the father of letters, the alphabet. Ch. גטיר *gitar*, literæ. *Abra*, the father of motion, the *eye-lid*. Ab, in Arabic, enters into the composition of a great number of names (Richardson). See *Arc*.

ABAI, a bud; אבי *abi*, green fruits.

ABAILT, death; Ar. هبل *bebil*; Ch. אבד *obad*, perdidit, de omnimoda rei perditione, nunc constructum cum literis בל, ut *abalim*.
ABAIR

ABAIR, to say, speak; Ch. באר *bar*, loqui, to speak; hebara, sonus, tonus. See *da-bar*, *labaram*, *barughe*.

ABAIRT, education; Ar. ابا *aba*.

ABAR, cause; *cred è an tabbar?* what is the matter? *ar an abbar*, therefore, for that reason; Ch. עבור *abor*, cause; בעבור *be-abor*, for the sake or cause of.

ABAR, pudendum; *mac an abar*, the ring finger, the child of the pudendum; *mathair lurdhe*, the ring finger, *i. e.* the finger of (*ma-thair*) the matrix; Ch. אבר *abar*, pudendum; Ch. מטרא *mitra*, uterus muliebris, matrix.

ABHAC, a terrier dog; Ch. אבק *abak*, terra obtegere.

ABHADH, a flying camp; Ch. אבר *abhar*, ר in ד.

ABOU, the war cry; *Crom abou!* Butler *abou!*—it is also used in calling, as, *ogani abou*, *oho* young man; Heb. אבוי *aboui*, Oho. Gr. • βοι.

ACH, but, except; Ch. אך *ach*, fed, tantummodò, verumtamen, profectò, certè, fané.

ADHRAM, to reverence, to worship; Per. اذرم *adrum*, veneration, to reverence.

AID, AIDE, one; *taide*, first, commencement; *traide*, one, first; *car-aid*, twain, (one and one) *coimb-ead*, to couple one and one together; *ceatnaid*, one sheep; *ceadam*, first; *Iomad*, many; *ath-abad*, re-union; Ch. אד *had*, *shad*, unus, primus, קדמאה *kedma* primus; אדא *abad*, unus; Ar. احد *abad*, one; تارة *tarat*, once; ابتدا *ab-tuda*, commencement; Sanscrit, *Adam*, first.

AIFRION, the mass; *ti-aifrion*, the mass-house, or the house of benediction; Ch. אפריון

aphriun, templum, & nomen oppidi Babyloniae, (Cast.). Ar. افريون *afrian*, benediction; Perf. *aferin*, praise, glory, benediction, blessing. *Fan*, another ancient name for a place of worship, as *Fan Lobuis*, the chapel of St. Lobuis, in the county of Cork, is of the like signification فن *fan*, benediction, Arab. *Fan-leac*, the same in literal meaning as *Crom-leac*, a heathen altar of rude stone. (O'Brien).—Notwithstanding this explanation by Dr. O'Brien, he most ignorantly brings *aifrion*, the mass, from the English word *offering*! If the Chaldee *aphriun*, a temple, did not oppose us, we might bring the Irish *aifrion*, the mass, from the English word *offering*! If the Chaldee, *aphriun*, a temple, did not oppose us, we might bring the Irish *aifrion* from the Arab افراع *afra*, sacrificing, but not an unbloody sacrifice, as O'Brien explains *aifrion*; but the Arabic word signifies sacrificing (the firstlings of sheep, camels, &c. Richardson). In like manner the Irish *Daiv-liag*, a church, literally the stones of benediction, the circular pagan temples, we find so plentifully in Ireland; Per. جامه *jama*, a temple; Ar. دعا *dua*, prayer; Hindoostanee دعا *doa*, benediction; whence ديول *dewul*, and ديورا *deobura*, a pagoda, (Gilchrist). O'Brien brings *daimh-liag*, from a Latin and an Irish compound, viz. *daimh* for domus, and *liag*, stone work!!! *Cois-reacam*, in Irish, to consecrate, is from the Hindoost. خاص *khas*, sacred; and *ruchana*, to celebrate; not a word in the pagan Litany of Ireland that is not Oriental: some indeed are strangely mutilated, as from the Hindoost. *pooja*, prayer, in Irish *buige* or *buidhe*, devotion.

AIGEIS,

AIGEIS, taurus vel leo, a bull or lion; (Cormac). Ar. أجوز *ajooz*, a bull.

AILAM, to foster, to nourish, to nurse; hence *Aile*, or *Eile*, a family, as *Eile O'Carrol*, *Eile O'Garti*, &c. signifying wife, children, domestics, and all such as are fed by the head of the family. *Ala*, nursing; *alt*, nursed. Ch. עולם, *holem* or *oulem*, adolescens, dicitur de puero adhuc lactente & infante, ut Mose, ac de adulto ad ministeria apto. עיל *ail*, lactens; Ar. عيال *iyal* or *aial*, liberi, nepotes, domestici, alicui cohabitantes, quos quis alit. اهل *ehl*, populus vel potius domestici. (Gig. Cast.) *El-Cibth*, Ægyptii, hence, Ir. *Eile-aora*, shepherd of the people; *Alorus*, a name Nimrod took on him, to signify shepherd of the people.

AILES, AILS, ELIS, joy, pleasure, delight, a woman's name in Ireland, sometimes written *Olas*, and with S servile *Solas*; it is the Phœnician אלס *Alis*, or *Olas*, lætari, exultare. *Venus*—pervenit Elufam, eo fortè die quo anniverfaria solemnitas omnem oppidi populum in templum *Veneris* congregaverat; (Hieron. in Vita Hilarionis). hence Dido was named *Eliffa*. See *Deid*.

AINTEACH, a great fast; Ar. انتاق *antak*, the fast during Ramazan with the Mahomedans.

AIREABH, wind. Punico-Maltese, reibh.

AITEAC, ancient; Aiteac Coti, the ancient Coti or Shepherds, a name the Irish historians boast of, when speaking of their ancestors; ערק *attic*, antiquus. *Utica* inde Punicarum in Africa urbium vetustissima; Ar. عتيق *atik*, ancient.

AITHRID, i. e. *airgead beo*, quick silver, mercury; Per. سطرى *atterid*, the planet Mercury, quick silver; (Rich.) سطراد *ateriad*, Mercurius, (Kircher).

ALLANN, formerly, in former times.

ALLOD, the same; eadh, eodh, time.

These words are of real oriental origin. Ch. אולה *Aoula*, olim. Heb. עלם *balam*, עולם *boulam*, are applied to time indefinitely, backward and forwards, as *olim*, in sense and sound the same, is too. עד *ad* is time, going on; this time, whose beginning or ending is not set, so not known, hidden (Bate). From עלם *balam*, to hide, conceal, comes עלמה *almah*, youth—the retired part of life, youth; so in Irish, *aoide*, a youth, from עד the present time. *Allod* is compounded of the Ch. *aoula*, former, past, gone, hid, concealed, & עד *ad*, time; *ad*, or *aoid*, signifies the present time, the time or age now passing on; whence *aoide*, a youth, like *almah*, in Hebrew; whence עד *ad* in Hebrew signifies yet, whilst, Gen. xlviii. 5. עד *at* my coming, the time of my coming. Mr. Bate says, עד is joined with עולם frequently, as synonymous, with respect to time—deriving it from עדה *adah*, transire, præterire, præteritum, to pass over, whence the Irish *adh*, to pass over or beyond, metaph. a ford, by which you can pass over a river. But the compound לא-עד *la-ad* or *la-od*, antequam, in former times, is composed of the negative *la*, and *ad* the present time. הלוד *helod*, tempus, sæculum, ætas, sensim aut paulatim adrepens, decurrens (Leigh) may refer to our *allod*. Ch. אלם *alam*, sæculum æternum, æternitas, perpetuum, sempiternum, tempus incertum.

Ir. Allod

Ir. Allod, autrefois, anciennement, au temps passé. *Al*, ancien; *oed*, par crase *od*, temps. On a donc dit *od* comme *oed* (Bullet). This author is right in the explanation of the last syllable of the compound, but much astray in the first, for *al*, *all*, signifies young, instead of old.

Allòd, ancient, also formerly *a n'allod*; *a n'allud* in ancient times. This word, *allod*, is the original, upon which the Latin *allodium*, signifying *antient property*, hath been formed. (O'Brien). No word has been more abused in orthography, than the latter part of the compound; it is written *ead*, *od*, *eed*, as in *Ead-artha*, noon, *i. e.* passed the sign; the sun has passed the meridian, *עדה hada*, transire. See *Artha*.

ALUGH, soft clay; *alughain*, potter's clay; Ar. *علق aluk*, soft clay.

AM, mother, root, principle, primary cause. See *Ab*, *Mac*. Ch. *אם em*, mother, applied to several things; *אם am*, *אמא imma*, mater; urbs magna, et mater Israel, matres ceparum, matres lectionis, *i. e.* *a, u, i*; quia vocalium loco subeunt; *אמורת התורה*, titulus Decalogi, *i. e.* the mother of laws; Ar. *אם am*, mother; *אם القرآن ummu'l'korani*, the mother of the book, the first chapter of the Koran;—*אם الخنايث ummu'l'khabaifi*, the mother of mischief, *i. e.* wine; *אם الاموال ummu'l'amwali*, the mother of wealth, *i. e.* sheep; *אם التنايف ummu'l'tanaifi*, the mother of length, an extensive desert; so in Irish, *amaraich*, the mother of health, *i. e.* scurvy grass.—*Amailte*, the mother

of breast-milk, *i. e.* a nurse, from the Ch. *עיל ail* lactens, pullus, infans, *עלור alot*, lactantes; Ar. *علاه alahad*, benè nutrit infantem; inde *Amalthea* dicta capra quæ Jovis fuit nutrix (Bochart).—*Aman*, the mother of water, *i. e.* a river.—*Amasan*, the mother of arms, a sentinel; Ar. *أم خندب ummu' khundub* a sentinel; see *Afan*.—*Amhaon*, plurality, twins; Ar. *اماني amani*, a pair; *ummani*, two mothers, a mother and aunt, &c.—*Ambgar*, the mother of weeping, *i. e.* affliction.—*Amra*, the mother of grief, *i. e.* mourning, sorrow.—*Amran*, the mother of harmony, *i. e.* a song.—*Amur*, the mother of safety, *i. e.* a cupboard.—*Emlock*, the mother of darkness, *i. e.* a dead coal.—*Emaitigha*, the mother of knowledge, *i. e.* experience.—*Emdiol*, the mother of traffick, *i. e.* fraud.—*Emleabhar*, the mother of a book, a volume.—*Macleabhar*, the son of a book, *i. e.* a copy.

AMARIM, to speak, to argue: *agus d'amar se*, and he said in reply; *luamar*, it was said or mentioned; *אמר amar*, to discourse, reason, argue. *Amar* is the branching out, or running a thing into branches (Bates). See p. lix. Pref.

ANAOIHIN, pity, compassion; Punico Maltese, *haniena* (voce Fenicia, Agies).

AOI, a region, an island; *אי ai*. See *Ia*.

AOINE, a fast, a day of affliction; Ch. *עני oni*, jejunium, afflictio.

AOIS, age, season, anniversary. Ch. *אסא asa*, ætas, senex, vox peregrina et in magicis usurpata (Buxt.).

AOISE, age. Punico Maltese *iaffu*. Ch. *אסיה asia*.

AOS,

AOS, fire, the sun, God; *Aos-fearr*, Deus maximus; Sabiism was the religion of the Aire-Coti, and of the Chaldæans, as has been shewn. Per. 𐤀𐤏𐤋 *azar*, igniculis Deus; Ar. 𐤀𐤏𐤋 *azz*, fire; *Al-ezza*, an ancient idol of the Arabians, (Richardson). From this word the Greeks formed 𐀫𐀮𐀶 the sun, because the letters taken as numerals make up 365, or the days in the Solar year; Ch. 𐤀𐤏𐤋 *asa*, fire; 𐀀𐀮𐀶𐀮𐀶, *Æsi*, Dii apud Tyrrhenos (Hesych.) hence, *Aosar*, God.—*Agus an tan sin ag orphidedh d' Aosar cumbad idir ar da codhla*, and then he tuned the harp to the Lord, *Aosar*, between his two sleeps; in other words, he arose at midnight to celebrate *Aosar* (Anc. MS.). The Etruscans wrote the name *Aesar*, and *Efar*; the Arabs *Ufar*, and *Dai-Ufar*, i. e. perlustrans Deus, Sol (Schedius).—Quid ergo *Dufares* vel *Dai Ufar* apud Arabes sonat? num splendidus Deus, vel coruscantis, &c. (Pocock, Spec. Hist. Arab.).—In the Hindoostanee 𑂔𑂗𑂢𑂰 *Eeshoor*, God. (Gilchrist's Dictionary).

It was the Egyptian name of the sun; *Efar*, *Eswara*, *Uferi*, *Oisiri*, vel *Oisleri*, *Sol* Ægyptiorum (Iablonsky). In the Sanscrit, *Eswara* means properly the *solar fire*. (Maurice Ind. Ant. V. 6, p. 235.) I am of opinion this is the 𐤁𐤏𐤋 *Baal*—*Hazor* of 2 Sam. xiii. 23, and not a god of tubes and pipes, and so applied to vegetables, as Hutchinson and Parkhurst will have it. 𐤁𐤏𐤋 might be read for 𐤁𐤏𐤋, and it may be supposed the Jews were not very careful in the orthography of pagan deities, nay, would endeavour to confuse and vilify their appellations. *Aosar* appears to have been one of the names of the Deity, imported by our *Draoi*, among the Goths. See *Draoi. As*,

Deus, in plur. *asfar*, *aesir*. “Ita apud majores nostros appellabantur tam Dii in genere, quam imprimis *Odin* ille, quem a patria sua *Afanum* vel *Afiaticum* appellare, moris est; formula jurandi ethnica erat, *so hielpi mier bin helge As, Freyr, oc NIORDUR*, i. e. ita me juvet sanctus *AS, FREYER & NIORD*—Nunc obsolevit vox illa, postquam introducta Christiana sacra memoriam profanorum numinum oblitteravit, eorumque loco *Drottin & Gud* introducere. In L. Mœsog. *Gudja*, Isl. *Gode*, flaminem etiam notat. Interea *AS, ASIR* in Theologia gentilium vetustiori longe lateque usurpata inveniuntur. Iam dudum quippe observarunt eruditi *Etruscos*, qui communes superstitionis antiquæ magistri erant, quique a *Phrygibus* oriundi, a *Scythis* admodum non fuere peregrini, hoc titulo Deos suos appellasse. Constat id indicio *Suetonii*, in vita *Augusti*, c. 97. ubi narrat; quum fulminis ictu prima nominis *CÆSAR* litera statuæ cujusdam excussa esset, consultos augures id ita interpretatos fuisse, ut significaret, *AUGUSTUM* brevi in Deos relatum iri, quum *ÆSAR* lingua Etrusca Deus vocaretur. *Asar* appellabantur illi *Odini* comites, qui sacrorum antistites & simul consiliorum participes erant, alias *Diar & Drottar* nuncupati, quæ ambo nomina divinitatis ideam sibi conjunctam habebant,” (Glossarium Suio-Gothicum, auctore J. Ihre).

The reader is referred to *Atar*, & *Draoi* for the origin of these names, and as a proof, of their being introduced by the Aire-Coti or ancient inhabitants of these islands, among the northern nations. As *Aosar*, the sun, God, is derived from *Aos*, fire, why may not *Odin* be derived

derived from *Aodhan* or *Aodhon*, another name in Irish for fire and the *sun*, from *Aod*, fire? Ch. *אוד* *aud*, intense fire; whence the *Adonis* of the Phœnicians and the *Adad* of the Syrians, which, it is said, was carried into Syria by Deucalion, a Scythian. It is much more probable that this was the original name of Odin, than that he was so called from *Budh*, or *Buth*, another Irish word signifying fire and the sun, whence *פוט* *Put*, was the Apollo of the Chaldæans, according to Bochart. *Ab-buto* or *pater But* is the Apollo of the Japanese; and *Phutios* was an old Grecian epithet of the sun and of Jupiter, according to Hesychius—by some construed the *author of illumination*, corresponding to the Irish *Budh*.—"There is a *luminary*, which rose, like fresh butter from the ocean of milk churned by the gods: the offspring of that *luminary* was *Budha* the wife." (As. Ref. V. 3.)—And this again reverts to the Irish *bad*, *bud*, wife. From all these quotations, it appears evident that the Irish word *Aosar*, (God) is the same as *Eswar* of the Brahmins, and the *Eeshwor* of the Hindoos, the *Efar* of the Egyptians, and the *Ufar* of the pagan Arabs, that all originated with the Chaldæans from *אשא* *Asha*, signifying fire; that the word was imported by the primitive inhabitants of these islands, from the East, and carried to the Goths, in their commercial intercourse with them; for in the northern dialects the real and true meaning of the word does not exist; if Odin and his followers had come from the East, we should find *As* or *Afar*, to signify fire and the sun, as with the ancient Irish. See *Atar*, *Draoi*, &c.

AOSAR, God; Sanscrit *eeshwor*, a deity.

ARC, ORC, the inside of the thigh, and with the article L prefixed, *lorc*, *lorg*; and with S fervile, *seirc*, the thigh, from whence

ARC, *orc*, a son; *iorc*, *iorcaire*, posterity; *ioc eiric*, kindred money, payment for manslaughter; *eirac*, the young of any kind; *arc-luacra*, son of the rushes, *i. e.* a lizard; *orc-triathar*, the thigh of the king, a king's son; *arcmuic*, son of a hog, a pig; *orcab*, son of the waters, a whale; *orc-crannach*, son of a sow, a pig; *Grianarc*, son of the sun, a dial; *Sómarcin*, the little son of *Sóma*, the god of herbs, flowers, &c. *i. e.* a primrose; *Diomarc*, the child of mystery, the membrum virile; *Raharc*, son of vision, sight; Ch. and Heb. *ירק* *irk*, *irak*, *yarac*, the thigh, *femur et membrum virile*; it also signifies a generation, as in Gen. 46 and 26: *All the souls that came with Jacob into Egypt, which came of his ירק* *loins* (marg. *thighs*). Exod. 1, 5: *And all the souls that came out of Jacob's loins* (marg. *thighs*). When God blessed Jacob, by the angel, by the name of Israel, it was performed by touching the hollow of the *thigh*, to signify that the blessing should descend to his seed and to his posterity. Numbers 5, 21. the word points directly to offspring: *Then the priest shall charge the woman with an oath of cursing, and the priest shall say to the woman, the Lord make thee a curse and an oath among thy people, when the Lord maketh thy ירק* (thigh) *offspring to rot, and thy belly to swell*; unless the word here stands for verenda. When Abraham said unto the eldest servant of his house, "Put, I pray thee, thy hand under MY THIGH, and I will make thee

“thee swear by the Lord God of heaven, that
 “thou shalt not take a wife unto my son, of the
 “daughters of the Canaanites, amongst whom I
 “dwell, but thou shalt go unto my country, and
 “unto my kindred, and take a wife unto my son
 “Isaac.” Gen. 24, 2. It was natural for Abra-
 ham to make the servant swear by placing his
 hand on that part, the name of which expressed
 the *thigh*, *generation*, and the *member of gene-*
ration, for he was to bring a wife to his son for
 the continuation of his *seed*; and hence arose
 the custom of saluting, by touching the hollow
 of the thigh, in token of friendship to the per-
 son and his family—not in token of subjection
 only, as Castellus has it; *in signum subjectionis,*
quod adhuc servatur apud Indos, itemque jura-
menti; and this we may collect from the fore-
 going, to have been the custom with the an-
 cient Irish. It was not so with Ossian: “Take
 “now my hand in friendship, thou noble king
 “of Morven, king of shells.” (*Slighe*, a shell,
 is very like *seagh*, a spear, and *sluagh*, an army.
 Fingal may have had the title of king of hosts,
 of shells I am sure he never had.)

Heb. יָרַע *yarac*, femur, latus, Græcis hinc
 apud Hesychium ἰαρονπερα; Gall. *Jarret*. Hinc
 forsan præfixo M, ut ex particip. fit Μῆρος femur,
 nisi Μῆρος sit a יָרַע *yara*, jurare; quod manum
 femori supponentes jurarent, et Deum testem
 vocarent: ut docet Gen. 24, 47. Imo et
 apud Homerum idem mos insinuat. Iliad. π
 & Odiss. N. (Thomassinus). See *Cear* the
 thigh, and

Glun the knee, the thigh, a generation, as,
gus an treas glun, unto the third generation.
Emir glun Finn, a noble of the race of Finn.
 “And when Rachel saw that she bare Jacob

no children, Rachel envied her sister, and said
 unto Jacob, Give me children, or else I die.
 And Jacob's anger was kindled against Rachel,
 and he said, Am I in God's stead? who hath
 withheld from thee the fruit of the womb?
 And she said, Behold, my maid Bilhah, go in
 unto her; and she shall bear upon my *knees*,
 that I may also have children by her.” Gen.
 30. v. 1, 2, 3. That is, I shall esteem her
 generation (*knees*) as my own. An old Irish
 MS. named the book of Leacan, will explain
 this passage better than the Targum: “all ge-
 nerations and genealogies were signified by, and
 written on, the thighs and knees of men, from
 the flood to the arrival of Patrick.” And in
 like manner, Gen. 50. v. 23. and “Joseph saw
 Ephraim's children of the third generation;”
 the Hebrew is יֹסֵף בְּרַכִּי יוֹסֵף *super genu Joseph*, on
 which the Targum, quare me exceperunt, cum
 in lucem ederer, *genua obstetricis incurvata*, ne
 caderem? The rabbins were wide of the true
 meaning. Our old author says, the generations
 were written on the thighs of men. In the
 figure of Nortia (Tuscorum Dea) it is written
 on her arm; in the figure of Tages, it is writ-
 ten on the thigh (see Gori Mus. Etrusc). It
 is true, that from *glun*, the knee, the Irish have
bean gluin, a midwife, obstetrix, but it signifies,
 that she encreases the generation by her ope-
 ration.

In like manner *bad*, the inside of the thigh
 (*bud* pudendum); whence *bád*, esteem, love,
 respect, friendship. Ar. بَاد *bad*, the inside
 of the thigh, and

Glun, the knees, the thighs, generation;
bean gluin, obstetrix; רַגְלִין *raglin*, crura,
 o 2 furca.

furca. I must here note, that the first part of this compound, *rag*, is also a thigh in Irish, as *muc-raig*, a ham, a gammon of bacon. So in Arabic فخذ *fukhad*, femur; pars tribus, seu familia ejus, hominum maximè propinquorum (Gol.) is evidently from פחד *phechad*, *membrum virile*, and must also have signified the thigh. Job 11, 12. It is construed the stones of the Behemoth, as the Latin *verenda*; it may be so, says Bates, or may mean no more than the nerves of his dreadful strength. The word certainly enters into the Irish compound *tarbh-feachd*, the thigh. *Tarbh*, the father of generation (a bull) and פחד *Sup. 26. Ch. רגלים* *ragalim*, pudenda; Gen. 49, 10. &c. See Castellus; רגליו *ragliu*, membrum suum; Prov. 1, 6. Ch. רגנא *ragga*, libido, cupiditas, whence the Irish *reahg*, a bull mad with lust.

ARC, signifying the inside of the thigh, and nearest of kin; so *leas*, the outside of the thigh, implies kindred by marriage, not of the same seed, as *leas-inghean*, a step-daughter; *leas-mathair*, a step-mother, &c. *Leas* also signifies the testicles. Natus fingitur Bacchus ex femore Jovis, quia Phœnices nominibus, פחד *phechad*, quæ propriè femur significant, etiam *verenda* intelligunt (Boch.) See *Biach*. In like manner *bad* or *bod* signified the inside of the thigh and the membrum virile, although now applied only to the latter; in Arabic باء *bad*, the inside of the thigh; اباؤ *abad*, generation; hence *Bad* was the angel, who presided over matrimony and the act of generation, with the ancient Persians. باء *bad* idem qui Indo-Persis & Gilolensibus, گواد *ghuad* seu *gowad*, qui famulus 78 Churdad. Cumque *bad* significet

ventum, hoc censetur nomen angeli qui præest ventis, atque connubio & matrimonio, & conductui omnium rerum quæ fiunt hoc die (Hyde Rel. Vet. Perf.). See *guad* & *gaodh* and *bad*. *Leas* with S servile *sleifs*, the thigh; *sleis-sad*, or *sluas-sad*, generation, i. e. *sad* of the thigh, ancestors, generations. Ar. جد *jedd*, ancestors, forefathers. See *gaid*, *ghaid*. So in Irish, *siol*, the thigh; *siol-leafs*, the same, i. e. *sleise*, the thigh; and *siol*, issue, progeny. Ar. سلو *selou*, the thigh; اصل *asil*, root, lineage, race. See *siol*.

That the ancient Irish applied this metaphor in all these respects, is evident by the mode of salutation used at this day, viz. *Séan agus lorc ort a mbacain!* Prosperity and progeny to you, O youth! In like manner from *car*, *cear*, the thigh, *cara muice*, the thigh of a hog, a gammon of bacon, Ch. כרע *cara*, crus, genu, pes, hence the Irish *cro*, children, offspring; *cara*, genealogy.

ART, God. Parsi and Pehlvi, Art. Art, Dieu, titre d'honneur donné a plusieurs princes Arfacides, adopté aussi par les Sassanides. Artahester, Artaxerce, Artabanus, (De Sacy). אר-ארתא *Ar-Arita*, unum e Dei nominibus (Plantavit).

ARTEINE, a flint. Art, fire in the Osetian language. On a stone; it should be, *art-onn* fire stone.

AS, milk, ale, beer, wine. اس *asas*, wine. ماس *maas*, milk. اسوس *asus*, giving little milk.

ASCU, a water-serpent, a water-dog. Sanscrit *asukee*, the water-serpent of the Brahmins, which, they say, fastened round the earth in the

the deluge, and preserved it from being drowned.

ASGAIR, ascair, a chronicle, record. *Deag-asgair*, a chronicler. Ch. אֲסָרָה *ascara*, recordatio.

ASTAR, to conceal, to preserve. *Acht aon teanga Dia asta*. But one language God preserved (or concealed) pure (Vet. MS.). סָתַר *satar*, to hide. הִסְתַּר *hestar*, conceal thou.

ATA, a blast of wind, a steady gale. Ch. אֲתִי *ati*; Ar. اَتِي *ati*, ventus diutius flavit, quam solet.

ATAC, atic, old. Ch. אֲתַק *atac*; Ar. اَتَيْتُ *ateek*.

ATACA-NIM, to make an oration. Syr. *ataka*, concinnitas orationis.

ATAR, athar, any strong scent. *Athar lus*, the fragrant herb, ground ivy. *Athar talmhuin*, the fragrance of the furrow, yarrow, mellifolium. *Lothar*, lavender. *Athar nimh*, the foetor of poison, a serpent. The horrible foetor of large snakes becomes too powerful for any living being to withstand; they poison the atmosphere around them. Ch. and Syr. אֲתַר *atar*, fumavit fumo odorato; Ar. اَطَّرَ *attar*, bené olens; hence the *attar of roses*, &c. *Athar nimh*, a serpent, may be metaphorical, *i. e.* the father of poison. From *atar*, with the prefixed particle F, is derived the Latin *foetor*.

ATHAR, athair, father, thus explained by Cormac in his Glossary: *Athair, Ater, Atri*,

origo primitus dicebatur, quasi pater, *i. e.* *athar*; hence *bar-athar*, the son of the same *athar*, *i. e.* a brother; *Mathair*, *i. e.* *Em-athar*, a woman of the *athar*, *i. e.* a mother. *Peiter*, a forefather, whence the Pentateuch is named in Irish *Peiter-lach*, *i. e.* the law of our forefathers. *Bean athair*, the woman of the *athair*, a wife. Sanscrit, *boneetar*, a wife. *Briathair*, the root of a word, from *bar*; בָּרַךְ *bar*, loqui, expressit verbis (see *abaram*, *labhram*). *Teinne athair*, the father of fire, lightening. *Athair nimh*, the father of poison, a serpent. *Buaf athair*, a viper, from the same. *Athair feadh*, indigenous trees; such are explained in the Brehon laws to be alder, willow, hawthorn, quick-beam, birch, elm. Ch. אֲתַר *atar*, origo; פֶּטֶר *petar*, primogenitus. Ar. اَتَر *atar*, ytr, stirps, origo, فِطْر *fetir*, primitus. Atri, in the Hindoo chronology, was the son of Brahma, who was principium sine principio. The generations, after the flood, began with Atri, as we are informed by Wilford. As the radix expressed the father, so in Irish, *craobh*, a branch, *dal*, a branch, signify kindred, tribe, &c.; the same words signify the same in Chaldee, Arabic, and Hindoostanee, yet, except in the latter, we don't find those words signify a branch. See *craobh*, *dal*, which shew the great antiquity of the Irish language, and the early use of letters with the Aire-Coti.

B, A

B.

B A D

B, an inseparable preposition, like the Arabic ب *b. ras*, cementing, *borras*, folder, &c. *ran*, the thigh, *borran*, the haunch or buttock; *rain*, the sea, *brain*, a sea commander, Neptune, &c.; *reism*, a law, canon, rule, a writing; *breismion*, a writ, a mandamus. B is commutable with P and F, as *bual*, *fual*, water, urine, and with V consonant.

BA, good; Ar. به *beh*.

BAB, a child. *Baban*, the same. Phœnicibus באבון *babion* puer; Ar. بابوس *babus* infans; Syr. *babia*.

BAC, drunkenness.

BACHAIRE, a drunkard; Ar. بكري *bakré*.

BACAM, to cry; βακχοι, κλαυθμον φοίνικες Phœnices Bacchum vocant *fletum* (Hesych.); Ch. בכדח *bacabach* flere, to weep. Hence Bacchus, god of wine, and his weeping orgia. A disregard to the analysis of language, as Mr. Allwood justly observes, has been the cause of innumerable errors in theology, among the ancients; it has led them to exalt titles into deities, and the names of things into persons (Lit. Ant. of Greece).

BAD, bada, a boat, a ship; Ar. ودح *weda*, Noah's ark; in the Telinga dialect of Coromandel, *wada*, a ship; *padava*, a boat, from *pad*, the fir-tree. Malabar *padava*, a ship. Sanscrit *peda*, a ship; Ch. בעד *baad*, malus navis.

BAD, wind; *badhbh*, i. e. *bad-dubb*, the north wind, the wind of *dubb*, the bear, or

B A I

urfa-major; *bad guardan*, a whirlwind; Ar. باد *baud*, the wind; *gird baud*, a whirlwind.

BAGH, victuals, sometimes written *fagh*, *fogh*; Ch. בג *bag*, cibus.

BAGH, speech, a word; *baghac*, talkative. P. بگو *bagu*, say thou; Ar. بغاق *baghak*, multiloquentia (Gol).

BAID, a sage, a prophet, philosopher; Sanscrit *budda*, wise; Ch. בדה *bada* prædica- vit; בדים *badim*, harioli; Ar. باده *badeb*, fors; وعد *waad* prædixit; *βαδισας* prophets in the Egyptian. (Philostr. L. 1. Clem. Alex.) Boodh had had the gift of prophecy, and his priests in Tibet are styled *lama* (Ayeen Akbery). See *Luam*.

BAIL, a sling, and with T servile, *tubal*.

BAILAIRE, a slinger; hence the Baleares, gymnesiæ feu baleares duæ sunt, quarum quæ major est Majorica, quæ minor Minorica dicitur, a Poenis jam olim frequentatæ. Ar. بلاحم *balaham* a sling. Bochart derives the Baleares from בעל *baal*, magistri, & ירה *yare*, projectionis. I believe this great etymologist is here mistaken; *tubal tuval*, Ch. טול *taval*; Ar. طول *taval* jactatus, fuit.

BAILI, a town, habitation; pl. *bailidh*. Ar. بال *balid*, an inhabitant; *bilad*, a town, cities, regions.

BAINSEA, a feast, i. e. *bain-seach*; Ch. בנין *benin*, cibus cujusque animæ solùm parabitur vobis, veluti de Azymorum festi cibo dicitur,

dicatur, id etiam de aliis festis, de quibus Scriptura nihil definit, intelligendum; Ch. סִי *sevi*, lætari, exultare præ gaudio, (Buxt).

BAIR, ground; *beir-gbean*, a plot of ground, a garden; Ch. בָּר *bar*, triticum et agrum sonat (Boch.).

BAIR, bar, wheat; *barin*, a cake of bread.

BAIRIN-BREAC, the sacred cake, offered particularly to the queen of heaven, the moon, at the Autumnal Equinox; it is now transferred to St. Michael's day, 29th September; Ch. בָּרַךְ *barac*, benedicere; Ar. بَرَكَت *barakut*, benedictio.

BAIS, water, stagnant water; whence *baiste*, wetted, baptized; and *beis*, *bathach*, *boteach*, marshy ground, swampy: S into T.—Tribus in locis stagnat Bætis, atque ob id ipsum Punicè ביצי *bitfi*; ו Hebræum in T mutarunt Græci & Romani scriptores ut in Tyro & Tani ex צור Tfor & צען Tfoan, (Bochart). The Greeks and Romans learned this change of our Aire-Coti, who wrote *baister*, *baiter*, water. See *bais*, *baister*, *baiter*, in Shaw; Ch. בִּצְיָ *bezz*, paludes, a swamp; גֵּי *gei*, a valley; whence the Irish *geibheis*, a wet or swampy glin or valley; but the Arabs, like the Irish, used *bais* in general for water stagnant or fluent, from the Ar. بَاجِس *bajus*, aqua fluens—In the dialect of one of the Burma tribes, rain is named *bister*, and *Bebaiſte* was the goddess of rain or moisture with the Ægyptians.

BAITACH, (See *Ceas*) a cup, a jug, *i. e.* *bodach*. Bochart derives the Gr. βατάχ, a cup or goblet, from Ch. בַּיִתַּח *batich*; Ar. بَطِيخ *batich*, cucurbita; primas æs Persicum vel Indicum potius, quod in Mirabilibus philosophus βατάχ; they were made of metal so bright that

they could not be distinguished from gold. Among the vessels consecrated to God, Esdras, 8. 27. were Vasa duo æris flavi, bini, pretiosa ut aurum, Syr. vasa æris Corinthii. Darius had cups of it called *batiacos*, which could not be distinguished from gold but by the smell. In the time of Ezekiel, this æs, this brass metal was brought to Babylon under the name of חֲשָׁמַל *chafmal*. The old Irish made cups, swords, &c. of this metal.

BAL, bol, beal, Lord, the Sun; *Bal-seire*, the lord of the feast, the carver at a prince's table, the herald, master of the ceremonies; Ch. בַּעַל *baal* or *bal*, dominus, שָׂרָא *sara*, convivium. See *Seir*.

BAL, *i. e.* Muireadach or Mordach, a lord. See *Mordach*. Bel and Merodach of the Babylonians, Jer. 50. 2. are but one deity.

BALG, a man of erudition; Ar. بَلَاغ *balegha*, eloquent

BA'N, white, is certainly the root of לָבָן *laban*, to whiten. See letter L. whence *baine*, whiteness, milk, in which the Arabs still keep the L. لَبَن *labun*, milk.

BAN, BEN, a son, frequently used in metonymy, like *ab*, father; *am*, mother; *mac*, son. See *arc*.

BAN-AGHADH, (son of conflict) a waste of field.

BAN-COIGLE, (son of secrets) a pot companion; בֵּן *ben*, a son, in Heb. Ch. and Arab. is used very extensively. The sacred scriptures call any thing *ben*, a son of that which it comes from, or depends upon. Son of the East, is one from the East. Son of the house, one of the family. Son of the quiver, an arrow. בֵּת *beth*, a daughter, is used in the same manner,

ner. *בַּת קוֹל bath kol*, daughter of voice, an echo; the Irish name it *mac call*, son of voice; and *mac tulla*, son of the hills, from the reverberation of the voice.

BANIS, a wedding, from the ceremony of joining hands; Sanscrit, *pani*, a hand; *panigbranna*, marriage, *i. e.* joining of hands.

BAN SGEAL, (son of news) astrology, a star.

BAR, a son; *bearan*, a youth; Ch. *בַּר bar*, Perf. *beirna*, youth; hence *beirns*, children.

BAR, one; *barugha*, *baireghe*, a monosyllable; Ar. *بار bar*, one; *هجا buja* a syllable; *haja*, connectit literam syllabæ formandæ. See *abair*, *labhram*, *dabar*, &c.

BAR, a man of leaning; Ch. *בָּרַע bara*; Ar. *پَرع para*, excelluit, scientia; præcellit eâ fociis; Sanscrit, *behar*, a seminary of learning.

BAR, expert, excelling in any art, a profession; *busbaire*, a fencer, expert in arms; Ar. *بَز bezz*, arms.

BARRA-CHAOL, a pyramid, a flame, a burning pile; Ch. *בָּעַר baar*, arsit, combussit, *בָּעַר baara* combustio, *חֵלָא chela*, acervus; hence *bebram*, the sacred fires of the Guebres, (Sonnerat). Ar. *كَلَّة kullub*, a pile.

BARG, red hot, splendid; Ch. *בָּאֵר barg*, splendidum, *בָּרַק bark*, fulgor, splendor, *בָּרְקָא barka* Babylonice et *בָּאֵר barg* Perficé, idem sunt, commutatis ג. G. et ק. K. (Buxt.) the change of these letters is very common in Irish, CC always sounds as G.

BAS, death; Ar. *هَبَز hebaz*, mortuus fuit (Pocock C. T.) *اَبَاز abbaz*, sudden death; (R.) *وَزَوَز vazvaz*, death, (R.).

BAS, sweet; *bascart*, sweet bark, *i. e.* mace, cinnamon; Ch. *בָּסַם bas*, dulce, suave, aromata; Perf. *بَسْبَاس basbasa*, macis, nucis myristicæ cortex, the envelope of the nutmeg.

BE'D, a book; *béd-foiriobha*, a commentary, from *foirim* to explain, to aid and assist; *bed-arilleach*, a code of laws; Per. *بَید beid*, a book, a treatise; *Beda*, in Bengalese, does not signify exclusively a sacred book, but implies in general as much as a sacred law, whether observed by the Indians or other nations. Thus the law or religion of the Nazaren Christians is named *Nafranni Vede*, or *Beda*, (Bartholomew) softened by the Hindoos into *pot, bee*, but their sacred book is *bed*; the Hindoo Bible *pooran*.

BEIRIM, to impregnate, to breed; P. *بَار bar*, pregnancy; Ch. *עִבָּר ibbar*, gravidus. See *Obar*.

BILE, a tree, a cluster of trees, a wood.

BILLEOG, the leaf of a tree; Ch. *בֵּלֵא bela*, sylva, *בֵּלֵא bela*, nomen sylvæ in Babylonia, simpliciter sylva (Buxt.) Per. *بَلَاخ bilkh*, the holm, a species of oak; Ar. *بَلَخ bilkh*, the oak; *بَلَخِيَه belekyet*, a tree, resembling the pomegranate, with beautiful leaves; *ybal*, trees in leaf. See A.

BINN, harmony, melody; Sanscrit, *bina*, *vina*, a musical instrument; omnis *הַמְבִּין hamebin*, intelligens, *i. e.* peritus musicus (Schindler). Ar. *وَبَع wina*, a lute.

BIOS, white; *nos bios*, pure white; Ar. *اَبِيض abeez*, white; *نَاصِع البِيض nasa al'beez*, pure white. See *nos*.

BIOS,

BIOS, silk; Ch. בִּזְ בous, bus; Ar. بَز bez, byssus, seu potius pannus lineus, bombacinus, etiam sericus, (Gol).

BIOT, food; *baili betagh*, mensal lands; Ar. بَيْق beet, alimentum.

BIRR, BIRT, PORT, a castle, a fortified place; *long port*, a palace, a camp intrenched, from לֹן loun, to stay or remain in a place; Ch. בִּירָה birab, arcem five castellum designat, ex quo in statu, uti appellant, emphatico בִּירְתָה birta, seu consueta inter hujus ævi Judæos usque pronuntiatione *Virsa*, celebris illa arx Carthaginis, quam Græci *Βύρα* vocabant, Punicé dicta est. (Scaliger). *Βάσις* castrum sonat Græcis, Hieronymo teste: et confirmat antiquior Josephus, quo authore castrum Hierosolymorum, super cujus fundamentis instaurata est Turris Antonia, *Βάσις* appellabatur. Indicé *Pur*, urbem ab antiquis temporibus significat ut Nisapur, Visapur, Mangalapur, Rungpur, Calipur, &c. A Persico بار bar, arce derivat Relandus, quod turres in dorso gestarent tempore belli elephantum & quasi ambulantiæ castella fuerunt terræ, quemadmodum bellicæ naves mari, (Hager, Disq. Hunnorum adv. P. Beregszazy).—Ar. بَرْج burj, a fort, a castle; Ch. בִּירְן birn, a palace; *port purt*, a castle, in the Ammonian, Egyptian, and Phœnician dialects. See *long*, a house, a ship.

BITH, life; Ch. חַיַּת heth; Ar. حَيَات biat, with B servile, *Bith*.

BLA, BLAI, words frequently to be found written in capitals, on the margins of the Brethamhuin laws of Ireland, signifying, be it so, be it enacted, which shews those laws had been revised, probably at the triennial meeting

at Tara, when, it is said, all laws were revised, or corrected; Per. بَلِي balai; Ar. بَل ball, or bell, sic est, ita, imo, (Castellus) allowed, permitted. (Richard.).

BLACHD, speech, a word, fluency of speech, eloquent; Ar. بَلَاغ balegha, belaghet. See *balg*.

BOLG, BUILG, hide of beasts, leather; *builg seidah*, blowing leather, i. e. bellows.—Strabo ascribes the invention of bellows to Anacharsis the Scythian; (L. 7. p. 209). *Bolg* signifies swelled, puffed up, as bellows are when filled with wind; Perf. بَالُو balu, ulcer, boil, ringworm, tetter, whence Ir. *Bolgach*, the small pox.

BOLLOG, a large shell, of the *Murex* species, being round; a drinking cup of horn, &c. the skull from its hemispherical figure; hence the ridiculous story of the old Irish drinking out of the skulls of their enemies; Ar. بَالُغ ballugh, a kind of cup made of horn, in use among the Georgians, (Rich.).

BORR, BOIRR, an elephant; apud Indos voce *barro* vocatur (Isidor.). See *birr*.

BORRAS, solder, cement; Ar. رَص res, cementing; رَمَاص rasas, tin, lead, B servile, *borras*.

BOSS, a fat cow, a fat woman; אַבֶּס abas, faginare; Phœn. אַבֶּס abas, pecudes faginare.

BRACAN, a plaid. See *plaid* and *breacan*.

BRAIN, the sea; Ar. بَحْر bubran.—

Braine, a sea commander, captain of a ship, Neptune; whence *Magh Bhrein*, the plains of Brein, the sea; in like manner the Irish *mal-lach*, a sailor, from מֵלַח melach, sal, nauta.

The feast of waters of the Japonese and Chinese is held annually on the 5th day of the 5th moon, (our June) they run here and there on the water, in their gondolas, repeating and crying *Peirun, Peirun*. This *Peirun*, they say, was a wife and virtuous king, of a very rich and fertile island; his subjects being very rich and luxurious became so wicked and corrupt, that they drew down the vengeance of heaven, and the island was swallowed up in the sea. *Peirun*, beloved of the gods, was advised of this catastrophe, and saved himself and family in a ship, and having sailed to another country, he disappeared and no one could tell what became of him, (Kempfer Hist. of Japan. Cerem. Relig. T. v.) This story is like that of the Chaldæans of the taking up of *Sifuthrus* after the deluge. It originated in Chaldæa, from whence the Persians had their feast of water, the Aiguieres, (Herbelot at *Abris*. Chardin, T. vii. Hyde, &c.) All these Hydrophoria in memory of the deluge, and of one man and his family being saved, confirm the writings of the divine Moses. Varana, or the Neptune of the Brahmins, must have been of the same root as the above

BRAINN, the womb, the pudendum; Ch. אברין *abarin*.

BRAIS, jocose; *Brais-sgeul*, a merry story, fable, romance; hence Bacchus was named *Brisæus*. *Brisæum* plerique dictum volunt à mellis usu, alii a voce *Bris*, quam *jucundum* explicant, (Cornutius in *Perfium*, S. 1.). Est *Brisæus Liber pater* cognominatus—a mellis usu, *Bris* enim *jucundum* dicimus.

BRAS, a lance; *bras combrach*, a tilting together or tournament, with lances for recrea-

tion; Ch. ברוש *brous*, abies, per Synechd. quod ex abietino ligno conficitur, i. e. hastæ, lanceæ, (Schindl.) Ch. רוח *ruch*, recreare: "the shield of his warriors like blood: his chosen men like rubies: as fire their plaids and their chariots, in the day of preparation; and their lances (*Broschim*) shall be resplendent," (Nahum, 2. 4.). See *plaid*.

BREAC, speckled, spotted; whence *breac brec*, a wolf; *broc*, a badger; *breac, breoc, broc*, a trout, a salmon; Ch. רקם *rakam*, maculæ variegatæ pardi, quæ sunt quasi pictura quædam. ברקה *braka*, maculosus; Ar. أبرق *abrak*; hence *Breacan*, a Highland plaid; Ar. برقان *berkan*, various coloured; رقاغ *raka*, black and white; Syr. rouka, frusta vestium, panni; hence the Irish *breac mac*, the child of spots, a magpye, and the Galli *braccati*, (Diodor. Sic. L. 6.) and *breacam*, to embroider, to paint; *breac*, embroidery; Ar. برقش *barkas*, variis coloribus pinxit; Ch. רקם *rakam*, acupingere, arte scil. vel opere Phrygionico figurare, delineare. See *sal, plaid*, and *reacam*.

BRIATHAR, BREITHIR, a word, the root of a word, from *bar* and *athair*; Ch. באר *bar*, loqui, אתר *atar*, origo, radix. See *athar*.

BRUIGH, a farm; *bruigher*, a farmer; *bruighith*, and *bruighan*, a farm house, the house of a bruigh. By the Brehon laws the bruigher had certain lands assigned him by the chief or prince, for which he was to entertain him in his journeys, and all travellers. He was to find meat and drink, chess-boards, and backgammon tables for their recreation; Ch. בורגר *borgar*, agricola, בורגן *burgan*, tabernaculum, in

in quibus cubare, qui custodiunt fructus arborum, hortorum et agrorum, vel qui observant transeuntes—it is better explained in Aruch—exponitur pro domibus extra urbem extractis, in quibus venduntur *victualia* viatoribus—indé explicatur, *hospitium*, *popina*, in Vajik rabba, sect. 7.—Simile hoc est *Regi iter facienti per desertum. Cum pervenisset ad diversorium primum, comedit & bibit illic.* (Buxt.) See *Guirme*.

BUALAH, virtue, medicinal quality, medicinal efficacy, physic, remedy, cure; Hindoo-stance, *bbulaee*; Ar. بول الابل *bool-al-bul*, medicamenti vulnerarii genus. (Castel.). Under this word I shall take the opportunity of shewing the great copiousness of the Irish language, because there is much confusion in Irish Dictionaries in words betokening virtue.

VIRTUE, power, strength, efficacy; Ir. *slan*; Ar. and Hind. صلاح *sulah*; Ir. *cuwacht*, (cumhacht) O *yea ul-cuwacht!* O God the mighty, or al-mighty! Ar. قوت *kuwut*; Ir. *uchtadhr*, *uchtadhran*, *uchtadhran na Sagairt*, the high-priest; Ar. اقتدار *iktidar*, and with the synonymous Arab. word عز *yzz*; Ir. *uachtadhar-as*; Ir. *far*, *saor*; Ar. زور *zur*; Ir. *cur*; Ar. قهر *khur*; Ir. *ri*, *aire*; Ar. ريح *reeb*; Per. يارا *e-ara*; Ir. *maith*; Ar. ميط *meet*; Ir. *tucdach*; Ar. تاكيد *taaked*; Ir. *tabwacht* (*tahbhacht*); Ar. طوق *tawwik*; Ir. *neart*; Per. نیرو *neeru*; Ir. *feart*; Per. فر *furr*; Ir. *tuis*; Per. نوش *toofh*.

VIRTUOUS, pious, holy, religious, chaste;

Ir. *unar*, hence *unar* vulgò *Onnor*, a woman's Christian name; Per. هنر *hunr*; Hind. *hoonur*; Ir. *creata*; Hind. *keerit*; Ir. *irr*, whence *iris*, religion; Hind. *beer*.

VIRTUOUS, moral; Ir. *subha*; Hind. *soobhaoo*; Ir. *subhailce*; Ar. القا *alka*, more, excessive; Ir. *cast*; Ar. خاصيت *khassout*.

VIRTUES, excellencies; Ir. *fisiol*, *Diarmut ro fisiol*, the most excellent and virtuous *Diarmut*; this is the deity of the Brahmins, *Diarmatu rajah*, corresponding in epithets, as I have shewn in another place; Ar. فضيل *fuzl*, excellence; فضائل *fuzal*, virtues, excellencies.

BUDH, pronounced Buh; *Budh*, the creation, the world; Ar. بوح *buh*, the world; بدا *bedi*, creating, giving a beginning. Orientalists say, the deity, *Budh*, derives his name from *budha*, wife; in Irish, *búd* and *bad*; but it is more probably derived from this *Budh*, in my humble opinion, as *Mercury*, he may be so called from بدع *buda*, invention; there were several Boods, who are not sufficiently distinguished in the Sanscrit history.

BUIDH MI, the mouth of *Budh*, i. e. June, the third month, reckoning from March, (according to the Nisan of Moses)—the third month, the third day, were sacred to *Budh*.

BUI TE, water.

BUI TE, an apparition, likeness.

BUI TSACH, a witch, skilled in raising apparitions; Bengalese, *choote*, a ghost, apparition; Ar. بت *but*, an idol; Perf. پت *put*, an image, likeness.

C.

C A B

C Is pronounced as K, and often as G, which is no more than C with a stroke on the the base. In Arabic, K, *kaf*, often sounds as G, as *گ* *goo*, a globe; *گ* *gurd*, round. The Irish commonly write CC for G, and TT for D; hence *cutub* and *gudb*, writing, a study, &c. *ک* *kaf*, in Arabic, is often founded *gaf* in Persian, and sometimes it is marked with three points, *گ* (Richardson).

Many words beginning with ח He Hebrew and Chaldee, begin with Ch in Irish, or C with a point over it, and in the middle, and termination of the Irish, ח is often written Ch, Gh; the same is observed in the Persian by Bochart. *Perfis et Caramanis, qui in vicinia habitant, solemne est ut literam ח he fortius efferant, quasi x vel K. sic Brachmanum nomen Persicum בראחמה Brahmah scribitur per he simplex, ut est דה deb, dec, i. e. decem, & שחא Shae, Shac, quod idem sonat.*

Words beginning and ending with Ch, often lose the first guttural: prima gutturalis facile omiffa est: similis elisionis exempla multa occurrent, (Bochart). C was not always sounded hard, as appears in collating several words, as *calaim*, to sleep, Heb. חלם *chalam*,—*cait*, chaff, Ar. زات *zat*, &c. &c. and many other words, as will appear in the collection, which tend to prove the ancient Irish had a soft C, and that their ancient alphabet is lost.

The Ch of the Persians is often rendered S by the Hebrews and the Irish; *Acher*, God, is written *Aofar* in Irish, in Sanscrit, *Eeshwar*.

C A I

Ardesbir, nos dicimus *Affuerus*, quia ubi antiquitus litera Ch scribebatur, nos S scribimus, unde pro *Chuchon* civitate illius, in scripturis sacris *Susan* reponitur. (R. Du Mans Descrip. Persiæ).

CAB, the mouth; Ch. קב *kab*.

CAD, holy, sacred; *cadaoine*, the holy fast or affliction, i. e. Wednesday, the day sacred to Budh; Ch. אני *ani*, jejunium, afflictio. See *aoine*.; *Dia aoine*, fast day, Friday, instituted by the papists; *cadas*, sanctity; *cadusa*, holy; *cadas cill*, a sanctuary; *Calcai coimhead cadusa*, *Calcai* the divine protector, this is the Calci of the Brahmins, whose avatar, they say, is not yet come, that of Budha being the last; *Colcai*, the deity of honor and friendship, the constant attendant on nobles, (Wilford); *Cill macud*, the holy church, (county Kilkenny) Heb. קדש *kadas*, a sanctuary, מקדש *makadas*, the same; Ar. قدس *kuds*, sanctity, مقدس *mukuddis*, holy.

CAIDRE, commerce.

CAIDREDH, fellowship in traffic, (O'B.).

CAIDRE-AONAC, an emporium, a place of merchandize, a mart, a town of trade, a commercial city; hence *Chadoreanak*, in Plautus, the name of Carthage, which the Arabs called كورت عهد *kurat-abd*, the city of merchandize, i. e. Cartheda. Solinus was mistaken in deriving it from קרתא חדתא *Kartha badtha*. Elissa mulier extruxit & Carthadam dixit, quod Phœnicum ore exprimit civitatem novam, and in this he misled Bochart. Carthada

thada is synonymous to Chadre-anak. See *Aonac*, a fair, a mart.

CAILE, a harlot; Ch. חללה *challa*, mulier prophana, publicum scortum.

CAILEACH, an old woman; Ch. בלה *calach*, senectus; Ar. كهل *kubleh*.

CAILLI, the black goddess, the Cali of the Brahmans and Tibetans, corresponding with the Grecian Hecate.

CAINI, a virgin; Sanscrit, *cani*, from *ni*, Sanscrit, *nya*, a maid. See *Ni*.

CAIRBRE, powerful, supreme, a proper name with the old Irish, as *Cairbre Liffachar*, &c. &c. it appears to have been corrupted to *Graibh*, see *Graibh*, one of the names of Jupiter with the Pelasgi; Ar. كروبيون *Kerubom*; Heb. כרובים *Cherubim*, principes angelorum, (Gol.).

CAIRI, CORA, a wier for catching fish; *carmuadh*, soft fish, *i. e.* fish without scales, as eels, &c. which were forbidden the Egyptians. *Schall*, a bad fish without scales, the Egyptians call it *karmouth*, (Soninni, Egypt) *car-ouffe*, the fish wolf; Ch. כרי *cari*, fish; אי כורי *ai cauri*, insula piscium, *Icare*, hence the Irish *inse cora*, now *Inchicore*, an island in the Liffey, at Island bridge, where salmon *weirs* are erected; *inis* and *aoi* are synonymous words for *island*.

CAISG, Easter, *i. e.* *cais-eag*, the moon, or feast of the lettuce, the חסה *chasa*, or *cofs*. Lettuce is eaten by the Jews in the passover, which they derive from חוס *chus*, misereri: *lactuca cujus usus est Judæis in coena paschali*.—Quid est Chasa? Quare dicitur? Quia misertus est Deus nostri, (Buxt.) which agrees with the Irish *cas*, pity; we know not what festival

this was in pagan Ireland—it is plain, it was regulated by the moon, as all festivals were, and as Easter is now; it was probably the first Sunday after the first full moon in the new year. The lettuce was *bitter*, the *lactuca virosa*, or strong scented wild lettuce; it is indigenous in Britain, and a remedy against the dropsy.—“And they shall eat the flesh (of the lamb) in that night, drest with fire, and unleavened bread, and with *bitter herbs* they shall eat it,” Exod. 12. 8.—This, I think, was the Cofs—it was a ceremony borrowed of the Asiatic pagans by the Jews—God out of his indulgence to the weakness of human nature, permitted the Hebrew nation to retain in their ritual a few of the sacred symbols of their Asiatic neighbours, as for instance, fire, (Maurice Ind. Ant. V. 6.) so *cairgaos*, lent, is *Cair-eag-aois*, the season of the *fish moon*; Ch. כרי *cari*, piscis, אי כורי *ai cauri*, insula piscium, Ægypt; *caire*, fish: and *cuing aos*, the season or anniversary of the moon of the sacrifice, of first fruits, or of the dance; Ch. חנג *chung*, chorea, tripudiare. And it came to pass as he came nigh unto the camp, that he saw the calf and the חנג *chang*, the dancing, Exod. 23. 19.—*Cuingaos*, now signifies the *Pentecost*—in pagan times it followed the *arloigd*, or harvest, or gleaning season, from *ar*, corn, and Ar. לקט *leket*, gleaning, whence the Ir. *feisd an arloighdh*, the harvest home feast.

CAL, CAIL, CEILL, to burn; כאל *cal*, ardere; it is also applied metaphorically, in Irish, to the passions.—*Ceill*, *Cill*, a place of devotion, where the sacred fire always burned.—*Ceill*, a round tower, a fire tower.—*Caila-reachd*,

reachd, burning the dead.—*Caileach*, heat or passion of the mind.—*Cal-bualach*, warm blows, hot battle.—*Calcam*, to burn into lime.—*Cailc*, lime, *i. e.* burnt stone, (Lat. *Calx*).—*Cail-ein*, a burning or scalding of the eyes.—*Caolfail*, nettles, (Lat. *Urtica*. See *Ur*).—*Ceallach*, contention, war.—*Ceile-de*, a preserver of the fires, a culdee.—*Cuilteach*, a steeple, *i. e.* fire house.—*Culag*, fuel, turf, peat.

CALADAM, CLADAM, CLAUDAM, to dig, whence *caldach*, sharp pointed, a miner's tool; *cloidh*, dug, a ditch, &c. *כלדאי chaldai*, Chalybes & Chaldæi dicti, quia ut ferrum eruerent in terræ viscera penetrabant, (Boch.).

CALADH, hard, firm, strong, as *Conaing an chuirp chaladh*; *Conaing* of the robust body; from this word and the Welch *caled*, Camden derives the name of Caledonians, Heb. *גלד galad*, durescere; but Caledonia signifies the hills or strong holds, the *dun*, of the *Cael* or *Gael*, shepherds, synonymous to *Coti* or *Scoti*. See p. 11. or *Cael duine*, shepherd men—See *Usher's Primordia*, p. 587.

CALAM, to sleep; *חלם chalam*, hence Ir. *calan*, poppy, the sleepy herb of which opium is made.

CALLAIGHE, a divider, a partner, *חלק chalak*, divisit.

CAOL, a pile; *barr-chaol*, a pyramid, see *bar*; Ch. *חלה chela*, acervus; Ar. *كُلُّه kulluh*.

CAOMH, the follicle of a flower, *i. e.* protector.

CAOMH, noble; Ch. *קום kom*; Ar. and Per. *کَم kem*, noble; *kiyam*, dignity; Ch. *קומא koma*.

CAOMHA, skill, art, knowledge, the occult sciences. Zosimus quoted by Bochart, V.

1. p. 209. Sacrae et divinae scripturae angelos dicunt mulieres concupisse, & cum in terram descendissent, eas edocuisse omnia naturæ opera; prima igitur illorum traditio fuit *Chema* de his artibus. Vocaverunt scilicet hunc librum (*χημα*) *Chema*, unde ars etiam *Chema* vocatur; Ar. and Per. *کیمیاء kimiya*, chymistry, alchymy, supposed to be derived from the Gr. *χυμος* juice, humour, and therefore confined to the extraction of the essence of plants. (Richardson, Goliardus, Castellus and others, give no such derivation)—this derivation is very wide of the truth, and the radix is in the Irish and Arabic; we have shewn that the tree, the blossoms, &c. was the symbol of knowledge, and in Ar. *کَم kemm*, signifies a rose bud, the follicle of an unblown palm or other flower, and also the blossom, hence Ir. *caomba*, poetry, versification, *i. e.* the blossom of the tree.

CAOMHAIGH, armed men; the science of tactics, CHESS. *Caomai*, an armed man, the name of the constellation ORION in the ancient Irish Zodiac; the *כמה cimab* of Job, according to Costard; Arab. *کامی kami*, armed; hence in Irish *ceann caomb*, a chess-board, backgammon-tables (O'Brien). See Introd. p. 24, and my Essay on the Astronomy of the ancient Irish, Oriental Collection, Vol. 1, 2, 3.

CAOR, sheep; *caorgan*, a sheep fold; *feol-caora*, mutton; Ch. *כר car*, agnus, aries, vervex; Ar. *قار kar*, oves; Gr. *καρ* ovīs Jonibus; unde *Caria* insula, (Boch.) *carr*, pascuum; hence the Curragh of Kildare and many other sheep walks in Ireland.

CAOR,

CAOR, a candle, a firebrand, &c. חרד charah, to burn; hence *caordach* or *ceardach*, a forge.

CAR, fish; *anpac-car*, a sole, a flounder. See *Caire*.

CAR, a stone; Ar. خاره *khareh*.

CARBH, a plough, a chariot, a plank; Ch. כרב *carab*, arare; Ar. كرب *karab*, terram aratro versam conseruit, كريب *kerib*, terra aratro versa, ploughed land; hence the many districts in Ireland named *Carbre* or *Carbury*; Per. عرب *arabé*, currus præsertim duarum rotarum, neque in India alii. *Gig. Cast.* C servile, *Carbh*.

CARM, red, scarlet; *carmogal*, a round red lump or excrescence, a carbuncle; Ch. כרם *kerum*, cæruleum; Heb. כרמיל *carmil*, scarlet, crimson; Ar. قرمزي *kyrmyzé*. See *ogal*.

CARTHADAN, an erect stone pillar with inscriptions, on these were written the Cycles, &c. Ar. تدوين *teduin*, inscribing names in public records, *Khareb teduin*. See the Astronomy of the ancient Irish, Ouseley's Oriental Collection, V. 1. 2. &c.

CARTOIT, prostrate, devout; Ar. كرتع *karteh*, prostravit.

CASACH, vernacular; *Du-chasach*, the same; Sanscrit, *Chascha*, vernacular; hence Ir. *leabra duchasach*, provincial dialect. See *du*.

CASHE', CAISHE MOR BREITHIR, the great dictionary of radical words, the etymologicon magnum, the title of an old Irish Glossary in my possession; Sanscrit, *Cosha*, a Lexicon; *Casbi* is the name of a great university of the Brahmins, on the side of the Gan-

ges; *breithir*, the radix of a word, from Ch. באר *bar*, loqui, עטר *atar*, radix. See *briathair*.

CATHUGHA, CATHUA, fin; *saor sinn o cathua*, a *Tbierna*, free us from sin o Lord; *ni leigh sin an cathua*, lead us not into sin, has been substituted in the Lord's Prayer, for lead us not into temptation, instead of *cathugbra*, the proper word; Ch. חטא *chata*, peccatum; Ar. خطا *kheta*, fin; Hindooft. ghat, khat, fin; Ch. קטיגורה *kathigora*, temptatio.

CEACT, Encyclopedy, the circle of sciences; Ar. كاكيت *kaket*. See *Etan*; Ch. חכים *chacim*, sapiens, sciens, peritus; Heb. *chacam*, plur. Ch. חוכמות *chocmot*.

CEACT, a lesson, instruction; Chinese, *yechim*, liber qui totam philosophiam complectitur.

CEANNAM, I buy or sell; *ceannaighe*, a merchant; *ceannag*, vulgo *canng*, *conng*, a forum; Ch. חנוג *chanag*, forum, nundinæ; Heb. כנען *canaan*, a merchant; the N or nun is servile here, and this is agreed on in general, and Canaan may be from כנע *canab*, which cannot be disputed; then it is a mistake, though a common one, that a merchant was named from *Canaan*, the grandson of Noah, and father of the Canaanites, because the word signifies merchandizing, independent of them, (Bate); and this name was given to the Phœnicians, who were great traders, and were not descended of Canaan, but were Aire-Coti; Bochart quotes a passage much against his derivation, Job. 40. 25. where the lxx. have φοιτωσαν, the Hebrew has Chananæi vel mercatores; the same in Proverbs; the word is also written with ק, as קן *ken*, a purchaser, a price; Irish,

Irish, *cean*. *Ce mbeid a ceann?* what's the price? hence *diol cuán*, a shop, a house that sells; Per. خان *khan*, a shop, a shop keeper, a market, an exchange, a caravanfera, an inn; Ar. دلال *dellal*, a seller, a buyer, an auctioneer.

CEANNAIDHE, a merchant; pl. *ceannaighthe*, hence *ceannaighe*, a forum, a place of traffic, the חנוכה *channag* of the Chaldæans, forum, mercatus, nundinæ—which the Rabbins have idly derived from חנוכה *channag*, tibia, fistula, forum, quòd in iis fistulis, tripudiis utantur, aut quòd ibi quasi in choris homines discurrant & circumeant.

CEARA, a wanderer; Sanscrit, *caré* and *caori*, a wandering pilgrim, (Sonnerat).

CEARD, CRIADH, cement; *criadh-ceangal*, united by cement; *criadh-aoil*, mortar, i. e. cement of lime; *ceard*, a tinker, a folder; Per. خرد *kherd*, folder.

CEARDACH, CEARDCA, a shop.

CEARN, an altar; *Cearnach*, a sacrificing priest, from *cearram*, to kill, to slaughter. Ch. חרם *charam*, internecioni vel excidio aut perditioni devovere: consecrare, devotum vel sacrum facere—BEAG-CEARNA, the harlot of the altar; Ar. بغي *bagbé*, a harlot. We are told by Herodotus, that it was a law among the Babylonians, that all the women of the country should, once in their lives, expose themselves to the embraces of strangers in the temple of Venus. Each sat in a particular place, separated from the other by a rope stretched between them, and durst not move from her station till some one threw a piece of gold into her lap, and made her retire with him. The handsome women were soon en-

gaged, but the ugly sometimes remained three years, without being solicited by any one. Strabo gives exactly the same account. The prophet Baruch, a much older writer than Herodotus, says, that the one were soon set at liberty, but that the others were obliged to remain sitting, and were exposed to ridicule, because they had not been thought worthy of having their *girdle unloosed*. The *Brahmins* adopted this custom of the *Budhists*. The goddess *Bhagavadi*, spouse of *Shiva*, was patroness of the harlots; her annual procession, says P. Bartholomeo, was closed by a multitude, who sung all kinds of indecent songs on the subject of generation. See *Carnach*, Introd. p. 18.

CEARRAI, master of his trade.

CEAS, ore, metal; *ceascar*, a goblet; *baitecas*, a water cup or goblet of iron or brass. See *baiteach*.

CEASLA, iron ore; القساس *el Kufas*, famous iron mines in Armenia, and with the prefix N, Ch. נחש *nechas*; Ar. نحاس *nubus*, brass, נחושתן *nechustan*, æneus, nomen serpentis ærei, quem diffregit Rex Chiskia, 2 K. 18. 4.; Ir. *neigheas*, brass. See p. xviii. Pref.

CEID, CEIT, a fair or market; *ceidlios*, a forum.—*Ceit-tlas*, a fair of small cattle.—*Ceid ceis*, the wand of the market, the caduceus of Mercury, who presided over commerce.

CEIL, all, every one; כל *cal*.

CEILE, a spouse; כלל *cala*, a wife; Syr. *choula*, nuptiae; Ar. خليل *chalel*, conjux, uxor, maritus.

CEIM, a step, a degree, a measure; Ch. קומה *kouma*, fumitur pro passu, vel ulna.

CEOL, CEOLAN, a bell; Ægyp. *kel*.

CEOL,

CEOL musick, melody; *ceol-airfeach*, ancient music, a harp; Ch. חלי *chali*, dulcis, חוליא *cholia*, dulcedo—Ir. *Meisceolam*, to sing harmoniously; Æth. *meiz*, Ch. מנע, *suaviter de sono citharæ*—*meiz*, *maaz*, *jucundum*, *suave*.

CEUT, CEAT, a sheep, a flock, hence *Aire-Coti*, shepherds, the old Irish; and *Aiteac Coti*, the old Coti, of whom we have treated at large in the Preface; Ar. قوط *kut*, a flock of sheep, قواط *kawat*, a shepherd; hence *Ægusa*, which abounded in sheep, is named *Catria* by Stephanus, that is, in Irish *Ceat rae*, sheep plains; Ch. קוט *kout*, *grex ovium*.

CIOR, a hand, the agent, hence Gr. χείρ, *manus*. See *Cuir*.

CIS, CISE, a lie, romance, fable; *Cise Fion-Mac Cumhal*, the romance of Finn Mac Cule. See *Cifire*.

CISIOL, CISHIOL, Satan, חוּאִי-אֵל *chaf-el*, vel חוּאִי שֵׁם *Shem Chafai*, nomen angeli, qui cum focio suo ex cælo deturbatus. *Shem Chafai*, et Uziel, qui de cælo ceciderunt, verfabantur temporibus istis in terra, Gen. 6. 4. in Jonathane pro Hebræo Nephtalim, gigantes, tunc erant in terra—gigantes isti fuerunt dicti Nephtalim, quasi decidui, quod e cælo essent dejecti in terram.—I believe the Cisiol, of the Irish, is compounded of Cè, prince, and שַׂאוּל *Saol*, or *Saol*, sepulchrum; Ch. & Syris idem est sepulchrum et infernus; Ch. כה *Ce*; Per. كى *Ke* is a prince, a governor; and that *Casiol* is an epithet of *Samon*, prince or judge of hell. See p. 443. Collect. Vol. III.

CISIRE, a romancer, a fable writer; Ar. قصة *kissè*, a history, tale, romance, fable, apo-

logue; Per. کشفه خوان *kissè khaun*, a teller of stories.

CIUR, a merchant; *ciura*, merchantable; Ch. כירה *cirih*, venditio, emptio, negotiatio; Per. کار *kar*, commerce; hence

CIURAM, I buy or sell; *ciurta*, bought.

CLAIRSEACH, a harp—"if as warriors, the *Sacæ* invented arms and military dress, so as shepherds, at their leisure, they were the authors of music and musical instruments; the *Σακαδίων* of the Greeks derives its name from them," (D'Ancarville on the origin of Arts and Sciences of Greece)—and hence, probably, the *Sacca-buche*, or *Sackbut* of the old Spaniards, and the *Ceol-air-Seach*, the music of the *Sacæ*, whence *Clairseach*, from חלי *cheli*, dulcis, whence the Irish *cheleir*, the singing or harmony of birds. See *Ceol*.—Quare vocarunt Chaldæi tibiam chelil? quia Cheli dulcis erat sonus ejus—*Clairseach*, a harp, is therefore the sweet sounding or harmonious instrument of the *Sacæ*.

COAMH, a body of people, a tribe; Ar. قوم *kawm*.

COICT, CIOCHT, children; Ar. and Per. كاك *kak*, a child, عقوق *akuk*, with child, pregnant, dans le langage des Circassiens, qui habitent le Caberda; *koukva* signifie fils, (De Sacy, *Inscript. de Persepolis*).

COIM-DE, COIMHDHE, God;—the Chaldæans often expressed God by קים *Kom*, and מים *Mekom*; habent Rabbini hoc vocabulum inter nomina Dei, (Buxt.). The Arabs say, القيوم *al Keyum*; *Kéum*, Deus, i. e. sempiternus—the eternal God. Ex. Ir. go ró adbradsad

maca

maca Israel an Coimhdhe fri forchongra Helli an faidh—"so that the Israelites adored God" through the persuasion of the prophet Heli." (Leab. breac.). According to some, says O'Brien, *Coimhdhe* signifies the Trinity, though he had translated it before, the *stationary* lord of the soil, a landlord, a laird, a master.

COIRE, a caldron; *coire an Daghdha*, the sacred caldron used in the sacrifices to Daghdha, which the old Irish or Aire-Coti boast of having brought with them, to this country, together with his sword. This is the *Daghdha rath* of the Brahmins, in whose language *curray* signifies a caldron; the ceremony of its use will be seen from the following quotation of the religious ceremonies of the Seeks, a sect of Brahmins at Patna. (As. Misc. p. 370.) "The prayer was followed by a short blessing from the old, and an invitation to the congregation to partake of a friendly feast. The book was then closed and restored to its place at the altar, and the people being seated as before, two men entered bearing a large iron caldron, called curray, just taken from the fire, and placed it in the centre of the hall upon a low stool." See the sacrifice at Tarah, in my Collectanea, V. iii. p. 513. where the *coire* is represented from an ancient drawing.

COMH, stationary, fixed, perpetual; Ch. קומ *koum*; *combartha*, the fixed signs, the constellations, the signs of the Zodiac; Ch. אורת *aorth*, signum; Ir. *comb-naighim*, to dwell, to abide. See Nagar.

CRANN, a tree, a pole; Ch. חרן *chran* and חרן *tran*, malus, arbor.

CRANN-COMAR, the arbutus, the sacred tree, literally the priests tree; Κομαρ *Komaros*, Theophrasto, quæ Latinis Arbutus.

Arbuta sacræ

Deficerent sylvæ.

VIRG.

CRANNGAIL, lattices before the altar, *i. e.* the inclosure of the priest—גלגל *galah*, *rafus*, sic Judæi vocant sacerdotes & sacrificulos papisticos, et latius quosvis verbi Dei & ecclesiæ ministros Christi, (Buxt.).

CRANNSAOR, a carpenter.

CRANN-TABHAIL, the stick of Tubal, a pole or spear armed with iron; whatever is of iron or iron mixed, is attributed to Tubalcain, who first forged iron after the flood; hence, in Arabic, *Tubal*, iron armour.

CRANN PHIOSAN, some missile weapon, from the Ar. شني *shuné*, a javelin; פי *phi* or *f*, particula expletiva. See F.

CRAOBH, a branch, a relation, a branch of the same stock; *feisre curba cuil*, prohibited copulation with kindred. *Curba cuil*, prohibited incest, (O'B.) Ch. קרב *karab*, propinquus; Syr. *kirib*; Ar. قرب *kurab*, propinquitas generis, فجور القرابة *fejur-'l' kurabeh*, incest. See *feis*.

CRAOS, the belly; כרס *cras*, venter.

CRAOSACH, a belly lover, a glutton.

CREAS, a shrine; קרו *karaz*, sepulchrum; Ar. *kyriz*, dead.

CREAT, CCERAIT, GEARRAITE, a letter of the alphabet, from

CREATAM, to cut, carve, write; *scrit*, written; *creataras*, sculpture. The first writing was on flat stones, flates, and tiles, scratched in with a sharp instrument: some of these are now found in the ruins of Babylon; Ch. חרת *chrat*, sculpere, exarare, incidere, literas insculpsit.

CREUN,

CREUN, the body; Ar. *كربن* *kerin*, the body, the soul, self; Ir. *cuirp*, the body, was introduced by the first missionaries.

CRIADH, cement, folder, viscous clay; *criadh-aol*, mortar, *i. e.* lime cement; *ceard*, a folderer, a tinker; Ar. *كهر* *kherd*, black viscous clay; Per. *كهر* *kherd*, folder.

CUIG, five, *i. e.* the circle; in most ancient languages, *five* and a *circle* are synonymous. I think, from the points of the five fingers forming a circle in reckoning, when the left hand is turned towards the eyes, to be counted with the right hand; Ch. *חוג* *choug*, a circle, the perfect number or figure. The Egyptians, says Diodorus, represented the world by the number five, being that of the elements, viz. earth, water, fire, ether, and attraction. The Indians and Irish had the same number. The analogy of the Greek word *pente* five, and *pan* all, *perfect*, is evident, says Plutarch: in Arabic a circle O, *i. e.* *khem*, is the numeral *five*, and from *خم* *khem*, a ring, a circle, *خمس* *khems*, five.

CUIG, a province, or as the Germans say, a circle, the circle of Swabia, &c. &c. See *paini*.

CUINGAOS, *i. e.* *Cuing-eag-aos*, the anniversary of the merry making moon, the Pentecost, from Ch. *חג* *chang*, chorea, tripudium; the word is pronounced *kingeesh*; it was a pagan solemnity at the offering of new wheat, still preserved; I have seen a liquor made by the old Irish farmers, by the name of *kingeesh*; it is a mixture of wheat and milk. The Hebrews offered the wheat harvest at the Pentecost, (Calmet). Per. *خنج* *khanj*, chorea, song,

dance; Ch. *חננ* *channag*, tripudiare. See *Caifg*.

CUIR, an act; Per. *کار* *kar*.

CUIRAM, to do, to act; *cuir*, *cuird*, *ceard*, a doer, a tradesman; *clochuir*, a mason; Ch. *קלה קרה* *kla kora*. *Cuiram* is a verb of great extent in Irish as in Chaldee, as, *na cuire an nidh sin ort*, let not this thing point to you, or displease you; *קרה קרה* *kara*, to point to.—*Cur ar cul*, cancel it, annul it, *i. e.* throw it behind you. (*Cur* is sometimes joined to nouns, as from *all*, over, passing over, *allchur*, transposition; *alchur na bhfhocal*, transposition of words; Ar. *حول* *hawl*, passing by or over;) *crann-cur*, lot, the acting or doing with sticks.—*Cuiram mo leabha ar snamb*, I make my bed to swim.—*Cuirm failte*, to welcome.—*Cuiram salám*, the same.—*Cuiram ar tuarasdál*, I hire.—*Cuir ort do breacain*, put on your plaid.—*Cuir amach do bhróga*, put off your shoes; Ar. *کردن* *kirdun*, to do; *کار* *kar*, an agent; *کار* *kar*, a trade; *چارتار* *chard*, occupatus fuit in re aliqua; *کرتار* *kertar*, lingua Indicâ est factor, (Hyde). Ar. *کردار* *kirdar*, a trade; hence *ceard*, *ceird*, *ciurd*, a mechanic; *ceardac*, a shop.

CUIREAT, CIREAT, an archer, hence it is a name in Irish for the knave of the pack of cards, signifying the king's archer. When our Aire-Coti settled in Crete, they were renowned as expert in shooting the bow.

Creta vetus populis, Gnossasque agitare pharetras
Docta, nec Eois pejor Gortyna sagittis. (Lucan.)

Attica Creteâ sternebat rura sagittâ.

When the Aire-Coti possessed Bethsan or Scythopolis, they were named כרתי *Cerethi*, in scripture, and it is remarkable, that the Chaldaean interpreters often put a synonymous word signifying *archers*, viz. קשרתיא *keseti* for *cerethi* — itaque apud Phœnices כרתי *Creti* dicebatur *sagittarius* è Palæstina, (Bochart).

CUIRE, an invitation; *luchd cuire*, guests; Ch. כרה *carab*, invitum urfit, קרוא כופה *karua* *le cupha*, invitatus ad nuptias, כרוא *carua*, invitatus.

CUIRM, ale, wine, beer; Phœn. כורם *curum*, vinum; Ch. כורם *curim*, vinea.

CUITE, CUITHE, a trench, a canal; Nimrod gigas is efflet, qui effodit aliquot fluvios in Al-Irac, quos deduxit ex Euphrate, et dicitur ejusmodi esse flumen Cutha in via Cuphæ, (Ahmed).

CUPAR, conception; *Cupar dea*, the goddess of conception, Venus; hence in the Etruscan *Cupra*, and in Italian *Cupringa* and *Ciprigna*, Venus; and hence the Latin *Cypris*, *Cypria*, *Cyprogenia*, not because she was worshipped in the island of Cyprus, but from *Cupar*. So she was called in pagan Irish *Colbha dea*, the goddess of love; hence there was a temple at Rome dedicated to *Venus Calva*, which the

poets have most ridiculously explained to have taken its name from ropes for engines made of womens hair, when the Gauls possessed that city. The image of Venus in Cyprus, says Tacitus, was from the bottom to the top, of an orbicular figure, a little broad beneath, the circumference was small and lessening towards the top, like a fugar loaf, the reason unknown. This is the Lingam or Phallus, the organ of generation, of the pagan Irish and of the Indians; many of them still exist in Ireland, one in particular in *Inis Muidhr*, an island on the coast of Sligo. The *Madeo* of the Brahmins, and the *Mudros* of the Greeks, are all of the same derivation.



See the Plate, end of Introduction.

CUREAILTE, a meeting of the States; (Brehon Laws); Ar. قوريلتاي *Kourilte*, a parliament. Richardson says it is a word of Tartar origin; Castellus gives it as a Persian word, قورلتان *kouraltan*, magnus conventus.

D, The

D.

D

D, The fourth letter of the alphabet, as the Chaldee ד dalet. It stands for four; the Irish character is *Ḑ*, similar to the Arabic د dal, which is the eighth of the Arabic, and the tenth of the Persian, yet in arithmetic denotes 4, and the fourth day of the week, or Wednesday, and the planet Mercury (or Budh) in the ephemerides.

The Persians pronounce the Arabic D and DS as Z, as Per. ذ Zikr, Ar. Dfkr, Per. ذرب Zurb, Ar. Durb, Per. ذرافت Zurafat, Ar. Dhurafut. The Irish often change the same letters alternately, generally turning ذ into D. The Irish having no letter in their present alphabet, (which is certainly modern) to express the *yod* of the Hebrews, always write *d* pointed or Dh for it, as ד yab, God; *Dhia* in Irish: O *Ḑe* O *Dhé*, O *Yeh*, O God; so ج *jaal*, a beetle in Arabic, is *daol* in Irish. The *Ḑ* or *Ḑ.* (dh) of the modern Irish was evidently, in the ancient alphabet, the *yod* of the Chaldaeans, or י *ya* of the Arabs. It resembles both, and being like the *Ḑ*. (D of the moderns) or د *dal* of the Arabs, it has been represented in Roman characters by Dh, or D with the adjunct H, signifying *hiatus*; Ex. Gr. *dbeanadh* pronounced *yanoo*, to do; *eadhann* pronounced *e-yann*, signifying, *id est*, viz. to wit, that is to say; Ar. يعني *yani*.

Many instances may be produced of the Irish having lost an alphabet, that resembled the

D

Chaldee and Arabic, as 7 or 7, which stands for *and*, is plainly the 7 *vau* of the Hebrews and Chaldaeans signifying *and*, like the و of the Arabs, which in construction is pronounced *U* and *Au*, signifying *and*, *as*, *like*, *yet*, &c. to which is added in Irish the monosyllable *gus*, signifying seriously; Ar. كزز *kezz*,—we say in narrative in English, *and seriously*,—و particula inseparabilis, *et*, *atque*, i. q. او *Au*, (Gol.).

D after N, stands for *dagesh* or double, as, *Find*, read *Finn*, &c. *Dages*, or *doges*, signifies no more than to double, and is, I believe, the true meaning of the Chaldaean נגש *dagesh*, the name of the point for doubling the letter. *De etymologia ejus nihil certi habetur*, (Buxt.).

Dages in Irish orthography, in the Roman letter is written Dh, and has been supposed by O'Brien and other modern Lexiconists to be, what they call an adventitious letter, but in the original it is marked, as in the Chaldee, thus, *Ḑ*. &c.

The ancient Irish must have had a character with the power of the Arabic *Ḑ* *be*, and like it in figure, which the moderns imitated with D pointed or Dh in Roman letters; this is now used in the middle of words, and pronounced as *Ḑ* *be* Ar. or *Ḑ* *be* Chaldee; Ex. Gr. *Codhan*, read, *Cohan*, a Lord; *Codhanac*, *Cohnac*, lordly; Ch. and Heb. *Cohen*, *præses*, *præfectus*, *sacerdos*, *præses dicitur*, *tam de officio politico*, *quam ecclesiastico*; Ar. كهن *kahan*, *kuhun*; O. Per. کهن *kubun*, a chief, an elder, a priest. *Cohen*, in Hebrew, is applied to the priesthood,

priesthood, as a verb and noun, but not confined to it, being the *minister of the King*, as well as of God, (Bate). See *Ab*.

D and T are commutable as in the Chaldee, Hebrew, and Arabic, as *דאביר* *dabir*, *تابع* *tabi*, a follower, &c.

DA, his, her, it, the, of, to; Ch. *דא* *da*, hæc, hoc, ista, istud; it is a sign of the genitive case both in Chaldee and in Irish, as *Tuatha da Dadan*, the Haruspices (*θευται*) of Dedan, the Chaldæan colony, with whom the Aire-Coti mixed.

DA, learned; *cealda*, astronomers, astrologers, *i. e.* learned in the heavens; *דעא* *daa*, scientia, *ידע* *yada*, scire; probably this gave name to the Chaldæans, who were the first astronomers.

DABHNA, DAMHNA, the matter out of which any thing is or may be made; *riabh damhna*, a king elect; *דאבן* *dabon*, status, constitutio, etiam innata rei & ratio ac vita, consuetudo ac mos agendi.

DABIR, a word; *dubb-ceist*, an inscription, superscription; *dubhart*, he said. Dixit Rabba quomodo Persæ appellant Sephar liber, *דביר* *dabir*, hinc urbs Debir Jud. i. ii. *defir* pro quo legerunt *defir*, *דביר* *debir*, scriba, quâ interpres Pentateuchi Persicus pro *ספר* *suphar*, &c. (Reland.) See *Seisir*, a librarian.

DACH, good; Ar. *أدخ* *adukh*.

DAE, DAEDAE, learned, very learned; may not this be the Phœnician name of Hercules, the Soóm of Egypt? See Preface, p. lviii. *Soim*, in Ir. signifies knowledge. Eusebius in Chron. L. i. p. 26. says, the Phœnicians,

Cappadocians, and Ilienses, called Hercules, *Διόδαν* *Diodan*, a name Bochart is much mistaken in, deriving it from a word signifying *love*; the names of Hercules are resolved by words signifying *learned*, and by a similar word, signifying a trader or protector.

DAIL, poor, miserable; *דל* *dal*, and doubled according to Oriental custom, *דל דל* *dal dal*, miserrimum esse.

DAILEAMH, a King's purveyor; Ch. *דאילא* *dailla*, minister.

DAILLE, night, nocturnal; *לילה* *lillah*, nox.

DAL, DAIL, a tribe, a relation, a branch of the *atar* or root. See *craobh*. Hindoostanee, *dalee*, *dal*, a branch; Ar. *دال* *dala*, appropinquavit, valde quidem propinquus fuit; Heb. *דלית* *dalit*, propago, a slip, a shoot, a race, stock, offspring, breed; Ch. *דאילא* *dailla*, famulus; Syr. *dilta*, progenies, hence

DAL, a tribe of people, together with the region and *religion* belonging to such tribe, (O'Brien). See *Scandala*, an exiled tribe.

DALLAN CLOICHE, the Dallan stone, an obelisk with Ogham inscriptions. (O'Brien). On these obelisks were marked the cycles and periods; the inscriptions are so worn by time, they are not legible; Ch. *דול* *doul*; Ar. *دول* *dowlan*, a period, cycle. They are also called *Gallan cloiche*, (Smith's Hist. of Co. Cork), from Ch. *גולה* *gola*, a cycle; *gal-galino*, the seven spheres of the planets. *Gail* and *Gull*, says A. B. Cormac, were obelisks erected by the first colonists, that came to Ireland. (See the Astronomy of the ancient Irish in the Oriental Collection of Sir Wm. Ouseley, V. 1. & 2.

DAMH,

DAMH, blood; *daimh*, consanguinity; Ch. דמא *dama*, sanguis; Ar. دم *dum*, *demm*; Punicé *Edom*, (Boch.). Ar. دامي *dami*, bloody.

DAMH, TAMH, death, the angel of death; Ch. דומה *Duma*, nomen angeli præfecti mortuis, et moribundis, quos nominatim compellat horâ extremâ—à דומ *doum*, filere, quasi præfectus silentii, (Buxt.).

DAMH, learning; *damb-pupa*, a schoolmaster; *dambtha*, a student; *dambhainfi*, acuteness, depth of erudition. *Cred achd eiseacht do Cæsar acht a moladh na ndamb sgriobhe an caeghaifidh treanmur bhorrus gach trath?* What but the praises of learned writers gave consequence to Cæsar; the ocean becomes great by small streams? hence, *damb*, an ox, synonymous to *ollamb* or *allamb*, like the Hebrew אלופ *aluph*, bos, propriè *docilis* et ad aratrum *edoctus*.

DAMHOIDE, a schoolmaster; Ar. هاد *had*, præceptor, director. See *Oide*. Ar. and Perf. دماغ *demagh*, the brain; Ar. دمرغ *damerigh*, foolish; Ch. דעה *scientia* et מדוע *medoub*. Quare? Quam ob rem? ex מה *mah*, et דוע *doub*—q. d. quæ scientia aut ratio est, דעהמה *dahma*—the Rabbies seem to have been puzzled about this word as much as I have been; *damb* and *dana*, are certainly from the root *da*.

DA'N, a poem.

DANA, learning; *fear dana*, a learned man, a poet; Ar. دانا *dana*, learned, دوني *divane*, a perfect poet; Per. دانه *dané*, science. See *dun*.

DAON, DIN, to ascend, and with the prefix M, *Maidin*, Aurora, morning; Ch.

דנה *dena*, oriri, illucescere, et apparere, מדנה *medina*, oriens, ortus solis; Syr. *dana*, lux, oriens, *madina*, oriens. See *Din*.

DAR, DARAS, DORAS, a house, a dwelling; *daraneamb*, the abode of felicity, paradise; Ch. & Ph. דר *dar*, domus; Heb. דר *dar*, paries, lapis; Ar. دار *dar*, a house, an abode; دار نعيم *dara naem*, paradise, i. e. the abode of felicity.

DAR, an oak; *darcan*, an acorn; *daire*, a grove; Ch. דיר *dir*, sylva, מדירה *medira*, saltus, nemus; hence the Madeira islands, so called by the Phoenicians, on the first discovery; Per. درخت *direkh*, woody. The oak was sacred to Jupiter; nulla sacra sine eâ fronde conficiunt, (Plin.). Homer observes, that in the times of public calamity they consulted the miraculous oak of Jupiter at Dodona; hence the Romans gave to Jupiter the surname of Querquetulanus; the oaks were called Jovis Arborea. Wooden, Voden, or Vodan (says Bacon Tacon), worshipped by the Germans and Saxons, as one of their chief deities, was no more than Jupiter Querquetulanus, i. e. wood, forest—Vod, Voden, ont la même signification dans la langue Irlandoise, (B. Tacon, Orig. Celt. Bugesiennes). Where did this wise etymologist find these Irish words? *Feadh*, timber, could never be pronounced *Vod* or *Voden*.

DARGAL, Per. درگاه *derghalé*, narrow passes through mountains; hence the celebrated Dargal in the county of Wicklow, a narrow pass visited for its beauty.

DARN, a school; Ar. دارا *dara*, docuit.

DEAGH, DEACH, good, fit, proper, pure, is a prefix, as *deagh-asgar*, a chronicler, recorder,

recorder, &c. Ch. דְּכָא *deca*; Ar. ادُكْھ *adukh*, good, pure, fit.

DEARBH, known, certain, sure; as *dearbh-phiuthar*, a known or certain sister; Per. دَرِيَاب *deriab*, known, knowing.

DEID, love, desire, a longing, a friend, a protector; hence Hercules was named Dioda and Milefs. Didus priscum nomen fuit Eliffa מִלְאֶשָׁה *i. e.* divina virago, vel *virago* simpliciter, si Arabicus articulus, *al* vel *el*, fuit apud Pœnos in usu. Dido, inquit Servius, *i. e.* Virago, appellata est—plus in iis est rationis, qui Didus nomen volunt ab *amore* factum, ut Hebræa David, Dodo, Dodai, &c. et Phœnicium דִּיּוּדָא *Dioda*; Eusebius in Chron. L. i. p. 26. Herculem quidam dicunt Diodan Διδων cognomine tum in Phœnice clarum fuisse, ut hodieque a Cappadocibus & Iliensibus appellatur. Quod Herculi suo cognomen puto indidisse Phœnices, quia invocabatur à *procis*, & ex illius numine pendere putabatur felix successus in *amoribus*, (Bochart)—hence, I believe, the true name of *Milefius*, the leader of the colony of the Aire-Coti from Spain to Ireland, *i. e.* מִלָּז *Milaz*, the protector, is synonymous to Dido.

DIDEAN, a sanctuary, protection, defence, a fort.

DILE, love, the heart; Ar. دِل *dil*, the heart; دَل *dal*, luscit, deliciatus fuit, quod est amantium (Gol.). *dellet*, amorous.

DIN, DAON, (*Deen*), to illustrate, to make appear; *daonchon*, *dinchon*, the moral of a fable, *i. e.* the illustration of the sense; *Din-Sheanchas*, the manifestation or illustration of antiquity, the title of an old MS. of the history and antiquities of Ireland; hence

DINE, *i. e.* *Taisbuineah*, *i. e.* *Foillseacha an Tighearna*, Epiphany, the manifestation of our Lord, named also *Ceann Achra*, the star of the journey; *Achra chinn da la deug*, the journey of twelve days; Ar. دِنْج *dinh*, Festum Christianorum, quod Epiphaniæ dicitur, à Chald. עֲדְנָה *ednah*, oriri, illucescere, & apparere, (Gol. Ca. Gi.). See *Daon*.

DRAOI, a wise man; Ar. دَارَا *dara*, scivit, docuit; Per. دَارِي *dari*, scivit, دَارُو *daru*, sapiens.

DRAOITH, science, knowledge; Ar. دَارِيَّة *dariet*, scientia; Per. دَارُو *daru*, sapiens, & sacerdos (Hyde), دَارُو *daru*, a good man, دَارَا *dara*, Darius, the Darii Kings of Persia, a sovereign. *Dairi*, a common name in Ireland; *Draoi*, signifies a wise man, a conjurer, a necromancer, but has nothing to say to the Gaulic and Celtic Druid. The Draoi were never in holy orders in Ireland, which marks the difference between the Magogians and the Gomerites. See the orders of priesthood with the pagan Irish in my Vindication—"In the days of Herod the King, there came (Draoith) wise men, from the East to Jerusalem," Matthew 2. 1. Ir. Test. these were not priests, they were shepherds and astronomers. Bishop Bedel in his preface to the New Testament, in Irish, tells us, that he had caused the same to be translated in the true *Ogham* or mysterious meaning of each word. So far was Mr. Pinkerton right in asserting there never was a Druid in Ireland. The Druids of Gaul practised divination as our Draoi did. Cicero, L. i. tells us, he was acquainted with one named Divitiacus Æduus, and conversed with him; that

that he professed the knowledge of nature's secrets, called by the Greeks *Physiology*, and foretold things to come, partly by auguries and partly by *conjecture*. But in Ireland the Draoi had not the administration of things divine, they did not provide for the public and private sacrifices, nor were they the expositors of what concerned religion, nor the arbiters of all differences that happened, whether public or private, as Cæsar describes those of Gaul and Britain to have been; the Draoi were rather contemned in Ireland, nor can I find the word mentioned in all the Brehon Laws I have perused.

It is worthy of observation, that this word *Draoi*, was introduced into the North, probably with the worship of Budh, by the intercourse of our Aire-Coti, in commerce with the northern Goths, under the name of *Diar*, who were the soothsayers of Odin. We shall quote the passage at length from Ihre. "*DIAR*, ita vocabantur duodecim *ODINI* comites, sacrorum præfides, et consiliorum ejus arcanorum participes. De illis *Sturlesonius*, T. 1. p. 2. in Asgardia mos obtinuit, ut duodecim præfecti, ceteris eminentiores, *Diar* seu *Drottnar* dicti, hoc est, principes seu domini, curam gererent sacrorum & populo jus dicerent. Hisce omnes & singuli honorem plane singularem, et officia insuper debita præstare tenebantur. Narratur ibi etiam, p. 7 & 8. illos primos in orbe Hyperboreo ut poëseos ita & *incantationum* fuisse auctores, & exinde *lioda smider*, hoc est versifices, atque *galdra smider*, seu *incantatores* appellatos fuisse. In fata concessere omnes hi regnante *NIORDO*, mortuique in Deorum nu-

merum relati divino cultu honorabantur. Quod ad nominis rationem attinet, credo, *diar* proprie sacerdotes denotasse, aut, ut verius dicam, *Deos*. Observatum quippe a nobis antea est in v. *As*, pl. *Afar* (See *Aofar*), sacerdotes Gothorum commune cum diis suis nomen habuisse, amboſque *Θεοι* appellatos fuisse, auctore *Strabone*. Nemo vero ignorat, *Δία* Gr. Jovem vel *Deum* appellari, unde *Διος*, divus, & apud Hefychium *εὐδοξος*, *αγαθος*, clarus, bonus. *Stiernhielmus* vero in Gloss. Ulph. p. 76. *diar* derivat ab *Estōn*. *die* seu *thie*, pater, *diar*, patres, unde Ital. *zio*, Hisp. *tio*, patruus. Facere autem non possum, quin hac occasione addam elegantem ejusdem viri ingeniosissimi conjecturam, qui, dum apud *JORNANDEM* de Rebus Geticis dicitur, fuisse in hac gente sacerdotes, qui *Pii* appellarentur, inscitia linguæ hoc factum credit, Præfulemque hunc, dum *piar* scriptum invenit, similitudine literarum *P* & *P* (th & P) deceptum fuisse, inque animum induxisse, illos *pios* appellatos fuisse. Addit huic observationi alteram, ad illustrationem capitis sequentis, ubi *DICENÆUS* dicitur sacerdotibus nomen *Pileatorum* addidisse, quod ex simili linguæ ignorantia profectum credit. Scriptum scilicet invenerat *HATTAR*, quo significari putavit *pileos*, & inde *pileatos* (est nomen Goth. *HATT* pileus) *nescius*, *HATTE* idem esse, quod *ATTA* pater, *HATTAR*, patres. Ut vero ad nostrum *diar* revertar, notari meretur, *ODINUM* duodecim consiliarios æque sibi adscivisse, ac totidem *Jovi* a consiliis fuisse credidit fabulosa antiquitas. *SENECA* Nat. Quæst. l. 2. c. 41. *secundam manubiam vel fulmen mittit quidem Jupiter, sed ex consilii sententia: duodecim*

enim Deos advocat. (Gloss. Suio-Gothicum auct. J. Ihre.) Here we see that *Diar*, *Hattar*, and *Aosar*, were foreign words, not understood, introduced into the mythology of the Goths, which the most learned of their authors cannot explain: of the *Draoi* of Odin, they made Gods—the reader is referred to the words *atar* and *aosar*, from whence it appears clear to me, these words were conveyed by our Aire-Coti, to the Goths, by their traffic and commerce; that twelve of the Hibernian *Draoi* might assume the character of divines, and go as missionaries to those parts, and endeavour to introduce the worship of Budh is not improbable, and at their death were worshipped as Gods.

HATTAR, is derived from the Irish *athar*, origin, father, and was applied by the Goths to the priests, as we do now to Monks and Friars; that it signified the same with the ancient Persians, is evident from the learned Orientalist, Sir Wm. Ouseley. In a late publication on the Gem of Khofru, he says of the inscription, “from the want of proper Zend and Pehlavi vocabularies, I have it not in my power to explain the remaining letters of the inscription, although they appear sufficiently distinct and well formed;—among them, however, I can perceive אַתְרִי *Atra* or *Atour*, a person belonging to the sacerdotal orders.—(Obs. on Medals and Gems bearing inscr. in the Pehlavi).—*Athreoued*, en Pehlvi, *affornè boumenad*. Les Docteurs Parfes traduisent le premier mot par *eebodat konendegan*, c’est-à-dire, serviteurs d’Ormuzd—(Anquetil du Peron, Zendavesta, V. 1. p. 2. & p. 115. 280, &c.)

DRAOI-NEACHAS, the enchantment of the *Draoi* or wisemen; Ch. נַחַש *Nachas*, enchantment; the Arabs have a species of necromancy by this name, انكاس *anakas*, figura hæc :: vel :: in arena efformata, et المنكوس *al-minacas*, figura hæc ≡ in fortilege arte, quam אל-רמל *al-ramil*, vocant, (Gig. Cast.).

DREACH, *MEIRDREACH*, a whore; Ar. دَرِيَاك *dareak*, actus venereus; Ar. دَر *dara*, libidinosa fuit, appetens maris congressum, capra, vacca, &c. hence Ir. *dart*, a cow wanting the bull, to bull a cow; *dairih*, rutting.

DRES, talk, news; Ch. דֶרֶשׁ *deras*, discursus de re varius.

DRES, rehearsal, instruction, דֶרֶשׁ *deras*, expositio allegorica, inquisitio, & explicatio mystica, מְדַרְשׁ *medaras*, fermo, prædicatio, sensus mysticus, schola; Ar. دَرَس *ders*, reading a lecture, a lesson; Per. دَرَس *ders*, instruction—hence *Edris*, a name given to Enoch by Orientalists, qui primus dicitur literas et cæli cognovisse schemata, (Hottinger Smeg. Orient. p. 239.). *Dyris*, a name given to Atlas, the inventor of the Sphere in the Grecian mythology; Ar. اِدْرِيس *Idris*, Enoch, from *ders*, meditation, study. (Rich.). The Eastern Christians say, that *Idris* is the same with Hermes, the Mercury, the Trismegistus, of the Egyptians.

DROM, *DRUM*, *DRUIM*, high, the ridge of a mountain, the Sun at its meridian or highest part, hence the South.—*Dromain*, the back of an animal.—*Dromdara*, two backs, i. e. dromedary.—*Dromchladh*, the summit of a beehive; Ch. דָרום *darum*, altus, auster,

auster, meridies, sic dicta quasi habitatio alta, quod Sol in ista plaga altius incedat. חלרתא *chalta*, alveus apum.

DRUD, DRUG, an inclosure, a place of safety; Sanscrit, *drug*, a fort.

DRUIS, lust; *druis-lann*, a bawdy-house. See *abu-druis*, at *ab*.

DUAN, a senate; *duan-art*, a senator; *duan-gaois* or *caois*, policy, the art of government as regulated by the senate; Ar. دیوان *diwan*, a senate, کیاست *keasut*, *geasut*, policy. See *Geis*.

DUAS, a hand; *mo geanamh imm' duas ro boi*, my sword was in my hand; Ar. دست *dost*, the hand.

DUAS, the original inhabitants, place of the birth of a family; Ar. دایش *dais*, origins, radices.

DUBHARM, to speak; דבר *dábar*, he spoke.

DUBHAIRT, an oracle; Ch. דביר *debir*, the holy of holies, the loquutorium, that part of the temple, from whence Jehova spoke, thence called the holy of holies.

DUBH-KEIT, (ceit) a motto, superscription, writing; Ch. דפתרא *diphtra*, tabulae manuales mercatorum; Ar. and Per. دبیر *dubir*, scriba, notarius: خط *khata*, scripsit. *Khut*, litera, دبستان *dubistan*, a writing school.

DUCAS, one's native property of land; Ar. دقع *duka*, inhæsit terra, à دقاع *dukaa*,

DUIL, DAIL, a water bucket, a water-pot, the sign Aquarius; *dail uisce*, to draw up water; Ch. דלי *deli*, urna, fitula, à דלל *dala* haurire; Ch. דלי *deli*, aquarius; Ar. دھله *dubla*, fiturna, دلو *dulu*, aquarius. Hence Ir. *dile*, a deluge, the flood; *Dile-Ruad*, the flood of Noah. See *Ruad*.

DUN, DION, DAIN, signify writing or rather publications in writing, as *daingean*, a contract of marriage. See *Gean*. *Dun-foilsighthe*, a manifesto, (*foilsighim* to expose); *dointe*, legible; *diun-combla*, an aid-de-camp, (that writes orders), *combalam*, to discharge a duty; Ar. دين *dein*, signum, decretum, دوان *duwan*, mandatum, دن *dun*, scripsit in tabulis publicis, دان *dana*, collegit in unum librum seu syntagma poemata: scripsit in albo, (nomina) vel in publicas tabulas retulit. See *dan*, a poem.—*Danoide*, a writing-master, a school-master.

DUNN, a doctor, a teacher, *i. q.* Olamb; Ch. דון *dun*, per totam scripturam, דון *dun*, significat publicum officium in ecclesia, seu prædicationem, qua arguimur, reprehendimur, &c.

DUS, a shield, a fort, protection; *dus-ait*, a place of safety; Ch. דיז *diz*, scutum.

DUTHAN, mother countries; Ar. اوطان *awtan*.

E.

E A D

EABAN, clay, mud, from *ban* white, from לבן *laban*, albescere, whence לבן *libn*, a brick, a tile, which I take to be composed of the old Irish *laib*, clay, a brick, and *ban*, white, for ל in לבן *laban*, is the prefixed servile *le*, signifying *to*, to whiten or make white. See *ban* and letter *L*.

EAC, castrated; *bois'Peach*, an ox, whence *eac*, a gelding, a horse; Ch. עקר *akar*, spado, eunuchus; Ar. خايه *kbaeyh*, castrated; اخته *akhteh*, a gelding, old Perf. *euacae*, a horse, (Reland, Ammianus); Perf. *ek*, a horse; *madeac*, a led horse, and *yedek*. (See *mad. ed.*) يعوق *yauk*, a Persian idol in the form of a horse (Hyde); *Yek sewar*, a knight, a horseman; Ar. اخيال *akhiyal*, cavalry (See *al*); اخليج *akhlij*, a swift horse; (Ir. *eacluach*), hence *Eactor*, Hector. See *tor*; Ch. ער *arg*, equus.

EAC-COIMLIONGA, a dromedary, a beast for the bridle; Per. لنجا *linja*, a bridle.

EACHD, history; *eachdaire*, an historian; Ar. خكايت *buket*, اخبار *akhbar*, histories, annals.

EAD, invention; *eadairmeas*, the art of invention, (Shaw) Ar. ايجان *aeiad* or *ijod*, invention, ارماس *airmeas*, rei cuiusque principium, *i. e.* Hermes, from اروم *arum*, radix, origo.

EADH, time; *gan eadban*, without loss of time; *eadb*, *feadb*, a space of time; *eadb aoin bhiadhna*, the space of one year; Ch. עדה *eda*,

E A R

transire, עדן *idan*, tempus; hence *eadartha*, afternoon, *i. e.* the sign (on the dial) is past. See *artha*.

EADHANN, pronounced *e-yana*, id est, viz. that is to say, Ar. يعني *yané*. See letter *D*.

EAG, the moon. The Brahmins have a Lunar feast, named Egashti.

EAG, death, that is, the country of the moon. The Brahmins teach, that those, who practise good works, will die when the sun is advancing to the South, and the moon in her second quarter—after their death they go to the country of the moon, where they will be happy according to their merit, (Sonnerat. Voy. p. 269.); and hence may arise that great veneration the Irish peasantry have at this day for the moon—*may you leave me safe as you find me*, is a common ejaculation at the sight of the new moon. In the Biscayan *Equia* is translated the Sun, by Lemeris—whence *εκητος* *Apollo*, and his sister *Hecate* was the moon.

EAGAN, meditation.

EAGNAIDHE, a philosopher; הגה *bega*, meditation.

EAGNAISI, the God of sciences, the Gonesha of the Brahmins. See *Ceaet* and *Etan*.

EAL, an army; Ch. היל *bail*.

EARC, the Sun; Ar. ارك *Erk*, the Sun; Ch. חרך *bark*, ardere; Sanscrit, *Arc*, the Sun. Nimrod built a city, named *Erak*, which was probably called after the Sun. Budh was called *Earchaine*, which, I think, signified, descended

scended from the Sun, son of the Sun; in Irish *Earc-cine*.

EARGALAN, (*i. e.* full of *earga*) a noisy fellow, roaring, bellowing like an ox, a bag-piper; Ch. עריגה *ariga*, glocitare, mugire.

EARLAM, a holy person, a saint; *am*, a man, person; Ar. ارلة *arlat*, studium divini cultus, devotio, (Gol.). *Erluk kan*, a saint, (Kalmuc.) Ar. لام *lam*, dignus fuit Evangelista, حرار *burar*, nobilis, (Gol.).

EARMAIL, a widow, a widow's dowry, (Brehon Laws); Ar. عرمل *armal*, a widow. *Armalet*, foemina quæ virum amisit, (Schult. Hariri.)

EARRAS, household goods, wares, merchandize; Ar. عرض *araz*, *erz*.

EAS, medicine. See *Leigheas*. Ch. אסי *asi*, medicus; Ar. اس *aas*.

EASAR-LAGACHT, and *Afarlagacht*, incantation by herbs; Ch. הציר *batfir* and אסר *asar*, *herba*, להטי *lehati*, incantatio, לכד *lecad*, fortitio.

EASB, nobility, dignity; *easbóg*, a bishop, the supreme *og*, or *yogee*, of the Brahmins; Ar. حسب *hasb*, noble. See *Og*.

EASCOB, EASCOP, a bishop; Æth. *yskuph*; Ar. اسقف *uskuf*, and اسقوب *askub*.

EATAL, sport, pastime, pleasure; התל *batal*, ludificavit, delusit; hence *Altellanae*, the Mimi, or Comedies mentioned by Cicero and Livy, not from the city of Atella, as is supposed, but the name of the city from *batal*.

ED, or ID, to handle, to feel, to possess, and whatever is done by the hand, as *iod*, a cast, a throw, and with the prefix M, *mad*, and

with T, *tiod*, a cast; *tiodal*, a cast of stones, a monument of the dead, raised by the casting of stones, or for a victory; *iod*, a cast of a dart, became a measure of land, (See my translation of the Brehon Laws), hence the English, a *hide* of land; Ch. ידע *yada*, to feel, ידע *yadah*, to cast, יד *yod*, the hand; Ar. يد *ed*, a hand, hence

EDEL, prayers, *i. e.* hands lifted up (to the Sun). To give the hand to the Lord, 2d Chron. 30. 8.—kneeling down and holding up the hands in prayer, is the giving the hand to God. (Bates).

EDHAN, EIDHAN, ivy, that is the five fingered leaf, and hence יד *yod*, the palm tree, whose leaves are united in fives, the palmeto of the Spaniards.

EIGNI, forced; it also signifies a forced word or expression; Ar. اكنا *ikna*, expressing any thing by a word, which has actually another meaning, allusion, metonymy.

EILE, master of a house, his domestics, landed property, family, cattle, and all belonging to him, as *Eile O'Carrol*, *Eile O'Hagurty*, &c. Ar. اهل *ehl*, people belonging to any particular person, place, order, or profession, lord, master, spouse, consort, domestics, family. *Aoul*, portion d'une horde, qui comprend les vassaux relevants du même noble, (Tott's Tartar.).

EILE, EILE-ION, the Sun; *Cnoc Eile*, the Hill of the Sun, now called the Hill of adoration in the county of Tipperary.

EITEAC, refused, denied, forbidden; Sanscrit, *Attok*, hence the river Attok, which the Brahmins were forbidden to cross.

EITEAC,

EITEAC, quartz, a hard white stone; Ch. *ערוק atac*, asper, durus.

ER, noble: Ch. *הור hor*.

ERRIGHE, a viceroy, *do rat Foran errighe Egipte uile*, Pharaoh made him ruler over all Egypt, (Leab. breac.).

ETAN, science, knowledge; *Etan inghean Di an ceacht, bandea ceirde, cujus nomen est Etan, i. e.* Etan, daughter of the god of

ceacht, (or *كاتبه kaket*, grammatica. See p. 23.) goddesses of trades, whose name is therefore called Etan. (Cormac).—Punico-Maltese, *hetan*, scientia, hence *Ἀθηνᾶ*, Minerva. See Oige—and *Ceaet*. *Di an ceacht* was *Eagnaist*, the *Gonesha* of the Brahmins; *אֵתָן Etan*, Phœnicium nomen ex scriptura notissimum, (Bochart from Stephanus).

F A D

F and P were the same letters in the ancient alphabet.

F substituted for B, as *fual*, *bual*, water, urine.

F is a prefixed particle of inference, an expletive, and in common use like the *Ph* of the Egyptians, the *פּי phi* of the Chaldeans, and the *ف fa* of the Arabs, which Golius calls *particula inseparabilis*. The Irish grammarians name it *spiureach-bhinighthèach*, and *combhocal foillfigbeach*, an *expletive* and *explicative* particle, as from *cal* a voice, *focal* a word. F is commutable with V consonant of other languages, *is gnath F do freastal na V consaine*, (Cormac).

FA, about, concerning; Ar. *في fi*.

FA, therefore; Ar. *ف fa*.

Fach, a hole; Ar. *أوق auk*.

FAD, distance, length, breadth; *ca fad?* how far?

FADARA, to distance, to lengthen; Ch. *פִּדָר phadar*, dispergere; Ar. *فد fed*, extensive.

F.

F A L

FADAH, to kindle or light a fire; Ar. *فاد fed*, fire, *فان fad*, bread drest under the ashes, *مفان mafad*, a stick wherewith to stir the fire.

FAIL-SEALA, the written decree; Ar. *سجل syjil*, a writing signed by a judge.

FAITHIR, a soothsayer, diviner; hence *Faithir-leog*, a swallow, a bird by which the pagan priests divined, *פִּתְוֹר phetbor*, the place of Balaam's nativity, it is supposed to have been the place of an Oracle. *Patera* in Lycia, where Apollo had a temple. *Patera*, the priests of Apollo; Ch. *פִּתְרָר patar*, interpretari, unde Joseph *poter* dicitur, quia interpretatur somnia, (Bochart).

FAL, an omen; Ar. *فال fal*; Æth. et Egypt. *phal*. Les Kirguis ont un grand nombre de magiciens, qu'ils appellent Faltscha, (Pallas).

FAL, guarding or attending cattle; *peiliee*, palace, a shepherd's hut; *Inis Phail*, the old name

name of Ireland, *i. e.* the Island of Shepherds, (which Keating and Mac Curtin derive from *fal*, an omen, and tell a most ridiculous story of a stone, on which the Kings were elected, which groaned if he was not right heir to the crown; old womens' stories like these have given a disgust to the study of Irish antiquities, and Irish history;) hence the *Fellabs* or shepherds of Egypt, (Sonnini). The *Foulohs* of Africa, (Park). The *Pali* or *Phali* of India, (Wilford), all interpreted by the word shepherds. See Pref. hence the Latin *Opilio*, a shepherd. See *Palas*.

FAL, a division, separation, hedge, &c. Ch. פלה *phalah*, separare, פלי *phali*, divisit; Ar. فالج *falaj*, hence the *fillea-beg* of the ancient Irish dress, and the *phlaid* or *plaid*. See *Plaid*.

FAL, a king, a prince; Ch. פולה *phola*, magnates (D. de Pom.). ול *wal*, primus, princeps, (Pocock, C. T. 219.) ועל *waal*, a noble, prince, فعال *fael*, nobility, (Rich.).

FAL, an act, deed, a tool, an instrument wherewith any thing can be made or done. In the Brehon Laws, after expressing a crime, for which punishment is ordained, the Law concludes with, *and this is fal*, the act; *fal*, *faal*, *fael*, all of the same signification become prefixes; Ch. פעל *phaal*, operari, agere, פעול *phaul*, actum, factum, effectum; Ar. فعل *faal*, agere, and often joined with نمودن *numoodun*, to do; hence فعل *faal*, a verb active.

FALG, to divide; Ch. and Heb. פלג *pheleg*, divisit, פלגת *phelgat*, divisus, hence Ir. *Falg-leuta*, a hedge; Ar. فليج *felej*, divisit.

FALLANN, to hide, concealed, a hood, a cloak, a mantle, whatever *follahs*, hides or

conceals; Heb. חלם *halam*, abscondit; Ar. *alfallach*, hid, concealed.

FAODH FAOTH, a word, voice, saying; Ar. فوهه *fuehet*, a word, a saying; Ch. פטיט *phatit*, garrulus.

FAOIM, the foot; *faoihm*, a footman, a messenger; Ch. פועם *phaam*, the foot.

FASDA, depraved, obnoxious, of bad character; *infasda*, very obnoxious; Ar. فساد *fasad*, depravity, villainy, corruption.

FEARM, a shield; *fearmala*, the shield of the eyes, the eye-lids. *Pharma*, clypei genus à Poenis ortum, (Suidas).

FEIS, carnal copulation.

FEISR, lustful, adulterous; *curba cuil*, *feifr curba cuil*, prohibited incest, (*cuil* prohibited) *feifre craobb*, incest, *i. e.* carnal copulation with kindred; Ar. قرابة *kerabet*, consanguinity, propinquity, relationship, فجور *fejur*, adulterous, lustful, قجور القرابة *fejur'p kurabeh*, incest.

FIACHA, a prince, it signifies one who holds a fief under a king; Ch. פחת *phachat*, præses, princeps, dux.

FIAL, FIALACH, FALACH, separation, a veil, the veil of the temple, that separated the holy of holies from the people.—*Fial-teach*, a jakes, a necessary house, *i. e.* separated from the dwelling.—*Fiaile*, weeds, (separated from the corn or grass).—*Faoileach*, holy days, days of devotion.—*Falachda Fionn*, places of devotion, where *Fionn*, or *Fingal*, lighted up the holy fires, (Keating).—*Failea-badh*, separated by death.—*Falamban* or *Flamban* (*flawan* or *fileawan*) a priest, all from Ch. פלח *phelach*, or *phelah*, servire, colere; פלחן *phoulachan*, servitutus

tus, cultus, ministerium, *separare*, quod ad cultum Dei qui applicandi sunt, a terrenis omnibus *separentur*, undè *Paulus* se dicit segregatum in Evangelium Dei; Per. *فليوان* *feliwan*, the Magi of Persia, the Parfi, the adorers of fire; Per. *فلك* *filek*, one of the Magi, (Rich.).—Latin, *flamen*, a priest, quod in Latio *capite velato* erant semper, ac caput cinctum habebant *filo*, (Varro) qu. *filamines*, hos Numa instituit, (Liv. 1. 10.)—from whence the Romans borrowed the word is readily perceived, from the written Irish *flamhan*, which pronounces *flawan*, like the Persian *feliwan*; hence *Fal*, a hedge, division, separation; Ar. *فليج* *felij*, separating, making a partition, a part, a segment, a half, a half pound.

FIL, an elephant; Ar. *فيل* *fil*; Ch. *פיל* *phil*, elephas Chaldæis, Syris & Arabibus, Persis & Indis, et turris in scacchorum ludo, quasi turritum elephantem referat, (Bochart); hence, in Irish, *taibhle file*, a chess board.

FIL, *Ci fil ann?* What more can be said?—an ancient expression like the Hindoo mode of writing, *What can I say more?* Ex. *Ci fil ann! ol Josap acht tarus in gait cen imrisan occuibh.* What can I say more! says Joseph, is not the theft proved upon you? (Leab. Breac.).

FILE, a poet; *fileachd*, poetry; Ar. *فلي* *faly*, excussit carmen; Ch. *פלה* *phell*; Ar. *فل* *fel*, putare vitem ac putare rationes, *مفلق* *mefilak*, mirificus poeta.

FILLEA-BEG, the short dress of the ancient Irish. See *Plaid*.

FILEK, FIALlach, a hero, champion, knight-errant; Ar. *فيلق* *feilek*, an army, a

legion, *فلاح* *felah*, victory, superiority, *فلاح* *felaj*, conquering.

FILLEAD, a narrow garment; Ar. *فلوت* *felut*, hence

FILLEAH-BEG, the petticoat of the Highland dress, and of the old Irish.

FILLEAN, a mantle, a wrapper; Ch. *אפיליון* *aphilion*, pallium, toga, vestis exterior longior, qua homo tegitur.

FLAC-AMNA, heaven, or the sphere of the abode of the blest; Ar. *فلك* *falak*, *fuluk*, a sphere, heaven, *مينا* *mina*, heaven, paradise; Ch. *פלה* *phlac*, rota, orbis, sphaera; then, the Irish word *Flamanai*, a priest, is from *פלה מני* *pheleh-meni*, a worshipper of the heavens, and *Flacamna*, heaven, from *פלה מני* *phelac-meni*, or sphere of heaven of the Chaldæans. The libations poured out to *Meni*, and the table prepared for *Meni*, were the feasts of the dead, or sacrifices to the *manes*, a ceremony common to all pagan nations. The old Persian *فليوان* *feliwan*, the Magi of Persia, the adorers of fire (Rich.) is of the same origin; Per. *فلك* *filek*, one of the Magi or worshippers of fire. A small number of the ancient Persians, who adhered to the tenets of Zoroaster, fled from the Arabians in the seventh century, to the isle of *Ormuz*, soon after took refuge at *Surat*, and in the surrounding country, called *Guzurat*, where their descendants still remain under the name of *Parfi*, and *Filek*. (Richardson).

FLAMHAINE, FLAMNAI, a heathen priest; Ch. *פלה* *pheleh*, coluit, separavit, quod ad cultum Dei qui applicandi sunt, a terrenis omnibus

omnibus separantur, whence Ir. *Fial*, the veil of the temple, the separation.—“ Ch. מני *meni*, a name or attribute, under which the idolatrous Jews worshipped the material heavens, and by which they acknowledged them to be the distributors of things into their respective sorts, places, &c. and the dispensers of food, provisions, drink, and the like, for the service of men and animals. This they further owned by offering libations or drink offerings to them under this title. occ. Isa. lxxv. 11. This seems a very expressive and ancient attribute: and was most probably an Egyptian one, known to the Israelites while they sojourned in that country, in opposition to which Jehovah miraculously fed his people with the מן *manna*, or portion from heaven, vid. Exod. xvi. 23. 29. Deut. viii. 3. 16. Jerome on Isa. lxxv. 11. says, in all their cities, and chiefly in Egypt and Alexandria there is an old idolatrous custom, that on the last day of the year, and of the month, which is with them the last, they place a table full of various kinds of provision, and a cup of sweet wine mixed with water, either in acknowledgment of the fertility of the past, or to implore the fruitfulness of the approaching year: vide Martinius Lex. Etymol. under *Mensa fortunæ*. We find traces of this attribute among other idolaters. Festus informs us, that the *Salentines*, a people of Italy, threw a horse alive into the fire, in honour of *Jupiter Menzan*, i. e. Jupiter מני *Meni*. So the inhabitants of *Emiffa* in Syria, and of *Edeffa*, made *Monimus*, one of the Sun's assessors: by *Monimus*, meaning,

“ I suppose, the spirit, or, air, considered as distributing things into their several species, and dispensing provisions to men and animals. Hence *Mon*, the Welsh name for the isle of Anglesey; it is proverbially said of it, *Môn Mam Gymru*, i. e. *Môn*, the nursery of Wales; because when other countries failed, this alone, by the richness of its soil, and the plentiful harvests it produced, was wont to supply all Wales. This is the *Mona* of the Romans, and was the chief seat of the Druids. Richard's Welsh Dictionary.” This explanation of *Meni* is taken from Parkhurst's Hebrew Lexicon.

Mr. Bate, in his *Critica Hebræa*, follows Parkhurst, with an explanation of מני *Meni*, full as wild: It was, says he, an object of worship, a god or idol, and named, I should think, like the rest, from some particular remarkable symbol, a bushel upon his head; something or other in his hand, or in his dress, that might denote him the orderer, distributor, giver and preserver of the various kinds of things nature abounds with. And hence *Manes dii superi atque inferi*, and *ceres manus* in *Saliari Carm.* i. e. creator bonus, and hence מן and moon, from her share in thrusting out the precious things of the earth. These authors derive the word from מנה *mana*, to sort, distribute into classes, number, rank, and proper place.

Most of these derivations appear to be strangely forced; מן the moon, may very properly be derived from a verb, signifying to number—but *Mona*, in the heathen mythology of the Irish, is derived from *Mana*, who they say, was saved from the flood and worshipped

as a Deity, which corresponds with *Menou* of the Brahmins, explained by Sir Wm. Jones to mean *Noah*. Monimus was evidently Mercury, as explained by Julianus Apostat, and Bochart.

On the summit of the high mountain, *Sliabh na Mann*, in the county of Tipperary, are the ruins of a very large altar, dedicated to *Mana*, by which word, as by מני *meni*, I think was meant *heaven, or the heavenly abode of the blessed, Paradise*, (مینا *Mina*, cælum, paradisus, Castellus). See *Flac-Amna*.

FLICHE, FLIGHE, water, wet, rain; *falc*, a flood; Ch. פלג *peleg*, fluvius; Æth. *phleg*, فالج *falj*, aqua fluens, fluvius parvus.

FOARBI, or PHOARBI, (the mountain of gold in the county Wicklow) may have been the ancient name of this place; *Phoar* possibly was a contraction of *Ophir*. *Bi*, is a mountain in Irish, and in the Tibetan language. *Bi-n'-Eidir* is the old name of the Hill of Howth, near Dublin. *Bi-n'borb*, a mountain in the county of Tyrone. *Bin* or *beann*, is the summit of a mountain, with a prefix *Nbi* in Hebrew, *Nba* in Arabic, (Bullet).

FODHLA, learning; *foghla*, the fame; *Cinn-fodhla*, a celebrated Irish philosopher; *fodhlamac*, a scholar; *do fogh é fa a thuras*,

he instructed him with the intent of his expedition, he wrote to him about it; Æth. *phadaly*, litera; Per. فغیر *foghbyar*, scholar-like; Ar. في *fi*, about, concerning.

FOLUIEACH, secret; Ch. פלאי *phalai*.

FONN, harmony, delight, pleasure. See *Siterne*.

FONNTEAC, an inn; Ar. فنتق *funtuk*, a caravanfera; Ch. פונדקי *phondaki*, hospes vinum & esculenta vendens.

FOMAS, obedience; Ch. פעם *phaam*, to humble.

FORBA, a tax; *forba geirnean*, a tax on the haggard, *i. e.* on the harvest; Ch. פרב *pharb*, vectigal, גרן *geran*, horreum—quando horreatum, *i. e.* in horrea collectum, debet decimas.

FOSACH, an atonement; Heb. פסח *phasach*—hence the Paschal lamb, according to Bates.

FOTHRA, madder; Ch. פוטררה *photohra*, rubus hortensis.

FURS, fire; *fursa-nim*, to make a fire; Per. پوزي *purzé*, any kind of fire; *purzin a Guebre*, the sacred fire of the *Guebres*, or fire worshippers; Ar. افوز *afruz*, burning, hence the Irish *brofna*, fire-wood, a faggot.

G and

G A B

G and C are commutable in Irish as in Chaldee; כ (C) et ג (G) literæ sunt promiscuæ, ut כִּי *ceph*, pro גִּי *geph*, &c. (Bochart).

The *y ain* or *gain* of the Hebrew is often written with Gh in Irish; the *He* of the Arabs is often turned to G in the Irish, هرون *harun*, a refractory horse, Ir. *garun*; *y ain*, initialis sonat ut G (Boch.).

The Irish G pointed, in Roman letters Gh, I am persuaded, formerly sounded like the ج *jin* of the Arabs and Persians; the G of the modern Irish much resembles it in figure. *Ain-ghein*, which Shaw translates the *Holy ones*, should be pronounced *Ain jin*, in Arabic and Persian عين جن *Ain jin*, the superior spirit; it is the Sanscrit *jin*. “*Jineswara*, the “God of Gods. The chief of the followers “of BUDHA is endowed with knowledge. O “chief of the forms of *Jina*, this is my boon! “*Jina-vara*, who is *Isfvara*, granted it: *Jina-wara*, or the Lord of the forms of *Jina* was “pleased.”—(Wilford on Mount Caucasus.) *Ain* is the Egyptian *Ano*, (Passerus) and the Arab. عين *Ain*, superior, supreme.

GA, fire; הגה *haga*, to make burn.

GABH, an ox or cow; Ar. كلب *kab*, an Irak ox.

GABH, GAV, GOU, a blacksmith; Per. *gao*, *gou*, faber ferrarius.

GABHAIR, a horse, גביר *gebir*, in Heb. seems to be used in this sense, Exod. 12. 37.

G.

G A L

And the children of Israel journeyed from Rameses to Succoth, about 600,000 on foot *ve he geberim*, and horsemen, besides children, Gen. 6. 9. Nimrod was גבר עיד a noted horseman, *i. e.* hunter before the Lord.

GABHAL, flame; Met, the Sun; קבל *kabal*, the light of the Sun, Isa. 1. 13.—hence *Eliogabalus*, sacerdos solis.

GABHAM, to burn.

GABHAM, to sing, to play on an instrument; Ch. עוגב *huggab*, cithara, psalmus, organum.

GAID, GHAIID, a forefather; Ar. جد *jedd*. See *Arc*.

GALL, a foreigner, a migrator.

GALLBHEARLA, foreign dialect.

GALLDU, the black foreigners, the Norwegians; *Fin-gall*, the white foreigners, the Danes; Ch. גלה *gala*, migrare.—May not this be the origin of the word *Galilee* in scripture, whose inhabitants, the Jews said, spoke a foreign dialect; the Jewish girl told Peter, she did not understand him, for he was a Galilean. Buxtorf in his Lexicon, p. 433. has shewn the difference in some words, between the Galilean and Hebrew dialect, and pure Hebrew; these words are good Irish. See *Tig*, *Claba*, *Deoch*, &c.

GAL, fire, smoak, an altar.

GAL-BEILE, the altar of Belus, the Galbally mountains.

GAL-TI-MOR, GALTIMOR, the altar of the great God, mountains so called; Ch. גל *gal*, fire, blaze, an altar, cumulus, acervus, גלגל *gala*, splenduit—en nommant ce peuple *Kalmouk* je me fers du dialecte Russe, puisque leur nom originaire est *Kalmak* ou *Kalimak*. Les Tartares leur donnent aussi ce nom, mais *Kalimak* veut dire en Tatar *renegat*. Plusieurs *Kalmouks* lui donnent une autre étymologie: ils prétendent qu'il est composé du mot *Gal*, qui en langue *Kalmouke* et *Mongale* signifie *feu*: et d'*Aimak* qui est une division des *Oulous* ou tribus, (See *Eile*) ils ajoutent que ce nom est le même que celui de leurs frères les *Mongales*, qui l'ont tiré du *Menougal*, (Pallas Voy. V. 1. p. 495.).

GAODH, GAOITH, wind, *i. e.* *bád* باد *bad*, idem qui Indo Persis & Gilolensibus کوان *ghuad*, *bad* significat ventum, (Cast.). See *Guadhrain*.

GAOL, love; *mo gaolach*, my dear; *beande gaol*, the goddess of love; Ar. غول *ghul*, Venus, شعر الغول *Shur al ghul*, capillus Veneris.

GAOLMA, libidinous; Ar. غلم *ghelem*.

GAR, a rock; *gara*, a dyke built up.

GARA'N, a defence, protection, a shield; גרן *goren*, Scutum Persicum (Schrev.). See *Fearm*.

GARA'N, a barn, a granary, a store, as *garán Muiris*, *garán Poer*, &c. Ch. גרן *goren*, horreum, area.

GARBH, GARV, a mountain; *garbh-crioc*, a mountainous country, *the Highlands of Scotland*, (Shaw), Sanscrit, *grava*, a mountain, in the spoken dialects pronounced *grau*, (Wilford on Mount Caucasus, As. Ref. Vol.

II.) hence *Garbhan*, a little mountain, whence *Dun-garvan*, the strong holds of the mountains.

GARRIGHEACH, GARREAC, rocky, full of rocks and cliffs; Ch. יגר *yegar*, acervus lapidum.

GEAMAL, GEMLA, a rope, a fetter; Ar. جمل *gemel*, vox est ambigua, nam pro animali scribitur جمل *gemel*, pro *rudente*, جمل *giomel* et *gomel*, (Bochart). The same word جمل *gemel*, signifies a camel, and this has caused a wrong translation of the scripture, where our Saviour said, it is easier for a thick rope to pass through the eye of a needle than a wicked man to enter the kingdom of heaven. The translators have put camel for rope—our Saviour spoke Syriac, in which language also, جمل *gamel*, signifies a camel, and a rope.

GEAR, white, splendid; *goor*, light; *geart*, milk; *greit*, a diamond, a jewel, a pearl; Ar. غرا *ghera*, and *gheraret*, white.

GEARN, GHEARN, language; *goirti-ghearn*, the universal language before the confusion, (Keating, O'Brien, Shaw), Chaldee and Armenian, *gart*, radix, *ghern*, lingua; *goirtighearn* may therefore be translated radix verborum. See the tree metaphor of literature, p. lx. Pref.

GEIL, a ford; *geil-dar*, *ainm do ath uisce imbi ceathra for uibel*. *Geildar* is the name of a ford where there are stepping stones to cross it, (Cormac). Ar. كول *kul*, *gul*, a ford.

GEIS, GEIST, the art of government, policy. See *Duan. Geist Tambrab*, the laws of Tarah, enacted at the triennial assembly.

GERAIT,

GERAIT, a faint, a religious man; Egypt. *gratia*, religio, (Nomenclat. Ægypt. Arab.). Nanick, the founder of the Seiks, composed a book called Gurrunt, which, in the dialect of the Penjab, signifies sacred, (Or. Coll. V. II. p. 368.) hence **هاروت** *Harut*, the angel of the Persians.

GRAIBH, potent, powerful, king; *graibhri*, a title of honour. In tabula Eugubina Pelasgice scripta, Jupiter *Grabovie*, hoc est, potentissimus cognominatur, ejusque pastoralis virga memoratur. (Gori Mon. Etrusc.). See *Cairbre*.

GREa, a stone horse; *greaharach*, covering a mare; **باركبر** *egbar*, a stallion, **بار-geer**, the same.

GREADAN, a little horse, a mule; Ch. **גירדונה** *girdona*, a mule.

GREa, signifies activity, to be in motion, to sojourn; Ch. **גרה** *gera*.

GREIS, a warrior; Ar. **قارس** *kars*, pugnavit, potens, fortis; Ch. **כרז** *caraz*, violentiâ uti.

GRIS, *i. e.* *Eolus*, knowledge, study; Ch. **גרס** *geris*, studere; Ar. **غیر** *ghar*, vir illustris.

GREIT, a champion, a warrior; Ar. **غرة** *ghyrrit*, a chief.

GUADHRain, a whirlwind. See *Gaodb*.

GUDHB, a study; *gudbin*, a little study, a reading or writing room; Ar. **جد** *ghud*,

studium, **كتب** *ghibud*, studuit, (Gol.) **کتب** *kutub*, Ch. **כתב** *ketab*, scribere.

GUI-BA'N, the English, or rather Saxons, the white foreigners; **גוי** *goi*, a foreign nation.

GUID, a cliff, the sea shore; *Guidhbán*, England, *i. e.* the *White Cliffs*, hence the synonymous Albion, England; Ch. **גודא** *guda*, ripa, littus, sepes, paries, **בן** *ban* & **לבן** *laban*, albus.

GUIMON, a holy relick; *gona guimonaibh agus a mbachailibh*, with the sacred things and staves or crofters; Per. **هيايون** *humaium*, sacred, blessed.

GUIRME, an inn; Ch. **גורם** *gurm*, habitatio in solitudine, caravanfera, à **גור** *gur*, habitare modicum tempus peregrinorum more.

GUMHA, war; *gumbadh*, *gumadi*, warriors; the **גומדים** *gumadim* of Ezek. 27. 12. O Tyrus the *gummadims* were in thy towers, they hanged their shields upon thy walls round about. (See Findlay's Vindication, p. 80.)

GUS, **GOS**, brushwood, furze, short sticks cut up for fuel; *gus sguuib*, a broom or besom; Ch. **גוס** *gous*, abscidit, **גוסא** *gousa*, ramus arboris abscissus, frusta lignorum.

GUR, brave, champion like; *Slaine cimb galianac gur*, the noble Slaine, the brave spearman; Ch. **גרה** *gara*.

GUTACH, cut off, bobtailed, a dog or horse, whose tail has been cut short off; **גוטא** *guta*, abscissus.

I.

I A D

I and E are used promiscuously. There is no J consonant in Irish, it is always written Dh, as יה *jah* or *yah*, *Dhe*, *ye*, *Dhia*, *yia*, &c. and this was the proper found of the Hebrew י *jod* or *yod*.

IA, *i. e.* AOI, an island, a region, a country; it is the Latin termination in Gallia, Italia, Britannia, &c. אי *ai*, a place or country, but, say some Lexiconists, it must mean some place distant, to find which they must enquire אי *ai*, that is, *where?* hard put to it indeed are the Hebrew Lexiconists. It is evident from several passages in scripture, that by the word, which we translate isles, *i. e.* אימ *Aim*, the Hebrews understood not only such countries as were called isles, that is such as are on all sides surrounded by water, but also such countries as were divided by sea from them or the Egyptians (among whom they lived a long time, and so called things by the same name) as that they would not be well come unto, or, at least used not to be gone unto, but by sea; in brief, they called islands (אימ) all beyond sea countries, all people islanders, which came to them and the Egyptians by sea. (See Mead's Disc. on Gen.—Well's Sacred Geo.—Parkhurst). See *Aoi*, an island.

IAD, a place; *Iaddile*, the place of love, the *Idalium*, locus Veneri facer, which Bochart explains by יד-אלה *yad-aleb*, locus deæ. *Idalium Phœnicium*, oppidum in tribu Zabulon. Jos. 19. 15. Venus was named *Idalia*, say the

I F R

poets, from the mountain *Idalus* in Cyprus. See *Cupar*.

IAR, after; *Irmart*, posterity, succession, hereditary right; יראוה *iraui*; Ch. מרית *marit*, jure hæreditario possedit, א יראת *yarat*, hæres. See *Oirthear*, *i. e.* O son, eldest son.

IARMAILTE, the skies in Shaw, should be *fiarmailce*, the heaven of angels; Ar. اثير الهلايك *aseer' mulekut*.

IASC, fish, *i. e.* inhabitants of the water; *diafc*, a fish pond; Ch. דסך *disac*, (Boch.). See *Uisce*, *Meisco*. Ph. דסך *dasç*, stagnum, piscina, inde *dascon* portus Syracusarum, (Bochart), that is in Irish *diafc-cuan*.

IBH, a tribe, a people, an inflexion of אב *ab*, father, unde אב *ibb*, tribus, pars populi, qui ab eodem patre geniti erant, (Thomm.) hence *Ibb*, in Irish, signifies the people or tribe, and the country they settled in, as

IBH-*Eachach*.

IBH-*Laoghair*.

IBH-*Conlua*.

IBH-*Mac Cuille*, &c.

Gr. ὀβίς, tribus, pars populi. Vox Lacedæmoniis usitata; Ch. אביר *ibhit*, provincia. See *Ith*.

ID, a festival. See *Inid*.

IDHAILLE, night, read *ihaille* for *illaille*; Heb. ליל *lil*, Pun. Malt. *laille*, nox.

IFRION, hell, the abode of the evil demon *Ifrión*; *Ifrión áras na bpian, nach feidir d'faisneis*,

neis, the (*aras*) abode of *Ifrion* of inexpressible pain. O'Brien will bring this word from the Latin *infernus*, when it is evidently the Arabic *عِفْرُون* *yfron*, the devil; homo malus, terribilis callidusque, ab *عَفْر* *afra*, in pulvere volutavit eum—in terram coniecit. *عَفْر* *yfron*, a demon, any spectre of a horrible appearance, a dangerous inhuman man; *yfron*, says Giggeius, is the same as *yfreet*. In the Arabian tales we find *yfreet*, or the devil, frequently mentioned. "Yfreet took her away on the wedding night, and confined her in the bottom of the sea, to guard her from the decrees of heaven." (Scott's Ar. Tales, Ori. Coll. V. 2. N. 3.)

IFRION ARAS, the abode of *Ifrion*; in like manner *Narr-aice*, the abode of (Narr) ferpents, *i. e.* hell; the Sanscrit *Naraca*, hell, is explained in the same sense and meaning. (See *Saman*).—*I-uirne*, paradise; O. Per. *حورن* *buran*, paradise.—*I-thunnar*, hell, the region of, Ch. *תּוּנָר* *tunnar*, *i. e.* fiery furnaces.

IN, fit, proper, and *insa*, are frequently prefixed particles, as *indiola*, vendible.

IN, at the end of words denotes diminution, as *firin*, a little man; *benin*, a little woman; Ch. *אֵן* *in*, diminutionem denotat, (Bythner).

IN, maturity; *insir*, mature for man, a marriageable girl; Ar. *يُنَع* *yna*, coming to maturity.

IN is carelessly written by the moderns for the negative an; *taoi an bás dearbh*—*aimfir indearbh*, *i. e.* death is certain—the time uncertain.

IN, a country; *inducas*, one's native country; Ar. *دُقْع* *dukaa*, terra; *dakaa*, inhæsit terra.

INAR, hither and thither; Ch. *נָעַר* *nar*; Ar. *نَعَرَ* *naar*, huc & illuc.

INDEC, weaving, linen, (Cormac), that is, the Indian manufacture; in like manner the Persians call a pomatum, that colours or stains white horses black, Hindi, because it is brought from Hindostan. (Rich.).

INEALT, thin, neat, well made; Ar. *اِنْجَل* *inbal*, thin, lean.

IN-EALT, fit tools or instruments, proper apparatus; Ar. *اَلت* *alet*, an instrument, tool, apparatus.

INFASDA, very obnoxious; Ar. *فَسَاد* *fesad*, perverseness, malignity, villainy.

INGE, an anchor; Ch. *הוּגֵן* *hugin*.

INGE, an image, letter, character; Chinese, *binga*.

INGEAR, straight, not crooked, sometimes a perpendicular, one right line raised upon another; *ingir* or *ingear*, a mason's line, or carpenter's line, by which they work straight; Ar. *هَنْجَار* *hunghar*, straight, right, not crooked, a right line.

IN-ID, AN-ID, the festival; by this name the moderns call Shrove-Tuesday, *i. e.* the fit and proper festival; Ar. *عِيد* *aed*, a festival, *يَوْمَ عِيد* *yum aed*, the day of the festival, Easter; Ch. *אִידָא* *ida*, festum solenne, dies festus & feriat. Buxtorf makes some remarks on this word worthy of attention.—Hebræi sic vocarunt festa gentium & aliorum populorum, & hodié adhuc sic vocant festa Christianorum. Quidam putant, gentium festa sic vocata fuisse, vel, quòd gentes cultu idololatrico interitum & perditionem (nam *אִיד* *aid*, interitus, perditio, infortunium, calamitas. (See *Adh-lacam*)

Adb-lacam), in illis adsciscerent, vel quod Judæi ipsis tunc generaliter festum agentibus interitum imprecarentur. A gentiliū festis ad Christianorum festa locutio ista translata est, quibus tamen non volunt dici mala imprecari. In Targum יומא דאידיא *yoma d'aida*, est ipsi, Esth. c. 1. v. 3. apud Rabbinicos Dies festus ipsorum, in Jes. 66. 17. indicat crucem Edomæorum (id est crucem Christi sive Christum crucifixum) in quo sanctificant se (signando se cruce). This observation shews the reason that *inid* is written sometimes *oin-id*, or the festival of affliction, by the Christian Irish, from the Ch. עני *oni*, afflictio, miseria. See Shrove-tide in Shaw's Eng. Ir. Dict. and Mac Curtin's Dict.

INNI, a pleasant situation, hence the river *Inny* in Westmeath; *Innbir* the same; *Inver* in Erse; *Inndu* a pleasant country; Ch. דניא *beni*, pleasant, it is particularly applicable to water, as in Job. 14. 9. hence the Lexiconists derive דנדיא *hindia*, i. e. India, דנדקי *hindaki*, the country called by the Hebrews, *Chavilah*.

IOC, kindred; Ch. יחוס *ichus*, familia, propapia.

IOCHD, children; Ch. יחיד *ichid*, is translated *only son*, Zech. 12. 10. from יחד *yechad*, uniri; Ir. *chead*. *Ichod* appears to be derived from פחד *peched*, the thigh, offspring. See *Arc*.

IOCHDAR, the bottom, foundation; Ch. עקר *ikkar*, fundamentum.

IOD, the cast of a dart, the King's road round the island shall be (*iod*) a cast of the dart from the shore, (Brehon Laws) from *ed*, the hand, to handle; Ch. יד *yod*, the hand, ידאב *yadab*, he did throw or cast, hence

IODHNACH, military weapons, armed; *A!* *Eamhan iodbnach aoithinsi*, O delightful Emania replete with arms!

IOD, an altar; *iodbeirt*, brought to the altar, i. e. a sacrifice—Exod. 17. 16. Moses built an altar, and called its name, Jehovah be my banner, for he said יד *yod*, the monument, that is the altar, at least the pillar with the altar, by the tabernacle of *Yab*, is the war of the Lord against Amalek, from generation to generation—2 Sam. 15. 12. Saul came to Carmel, and behold he hath set him up יד *yod*, an altar, and is gone about and passed on. (See Bate).

IOL, and with S servile, SIOL, offspring, children; Ar. غيال *iyul*. See *Eile*.

IUCHA, burning; *iuchar*, the dog days; Ar. ياقى *yaki*, burning, a Tartarian word (R). The Arabians name the dog days, *eiyma bahur*, that is, burning days.

L frequently

L.

L

L frequently stands for the Arabic article *al*, as *laireac*, *loireac*, a coat of mail; Ar. *يراق* *erak*, *اليراق* *alerak*. *Loirc*, the thigh; Heb. *יָרַח* *yarac*. *Laidean*, a coast, *عَدَان* *adan*, *العدان* *aladan*.

L, like the Hebrew ל (L) is a prefix, or servile at the beginning of verbs signifying to, as from *abar* speech, *labhar* to speak, *labairt*, speech or speaking, and it is put before nouns both in Hebrew and Irish, as *לְאֻמִּים* *ummim*, *לְאֻמִּים* *lummim*, nations, people; L being put before it, says Robertson, for *better found*; in Irish it is emphatical, as *atar*, perfume; *latar*, *lotar*, lavender.

L, like ל in Hebrew, signifies for, with, as *liom*, for *le-me*, with me; *leat* for *le-tu*, with thee; *leo*, to him, with him. ל L est nota Dativi.

L sometimes forms the participle passive, as *amar* to say, *luamar* said, spoken, mentioned; Heb. *לְאָמַר* *lemor*, saying or to say, from *אָמַר* *amar*, he said. L and R are often changed, as in Hebrew and Chaldee; ר (R) et ל (L) saepe permutari, probatur multis exemplis, (Boch.) the same in the old Persian.—“ Dans les anciennes langues de la Perse, le son de “ L, et celui de R se confondoient fréquemment.” (De Sacy).

ל (L) In Hebrew, sometimes forms the infinitive, as *לָבַן* *laban*, to whiten, from *bán*, which has not been noticed by the Hebrew Lexiconists; see *bán* and *eabán*, and hence

L A B

they would derive *laban*, a brick, because made of white clay. See *Laib*.

LA, the day, the time of labour; Ch. *לְהָבָה* *lehab*, laborare.

LA, a negative particle seldom used, as *la-ceir*, not good, not just; *la-baona*, not true or faithful, dissimulation; *la-graith*, rashness; Ch. *לֹא* *la*; Ar. *لا* *la*, not, nec, non.

LABAN, LABANACH, a plebeian, a labourer, a slave, *i. e.* a worker in the fields, in mire and clay; Per. *لَبَان* *liban*, a slave, a fellow labourer, Exod. 1. 14. “ and they made “ their lives bitter with hard bondage in mortar and in (*לָבַן* *laban*) brick, and in all manner of service in the field.”

LABHARAM, to speak, from *abair*; Ch. *בָּאֵר* *bar*, loqui, with L servile. See *Abir*. Gr. *λαβραζω*, *garrire*, multa & inania loqui; Ar. *لَفِز* *lefiz*, pronunciatio, vox ipsa, vocabulum, (Gol.) *الف* *alaf*, gravis & impeditus lingua.

LAC, a servant; *eac-lac*, a horse boy; *malcair*, a messenger, a porter; Ch. *לָק* *lak*, *מְלָאךְ* *melak*, an agent, legate, messenger; Ar. *الوك* *elauk*, an ambassador, a messenger.

LAC, LACHD, milk, white; Ar. *لَهَق* *lahak*, white, *لَوْغ* *lugh*, milking.

LAG, hollow, is the parent of a great family of words, as *clag*, an earthen jar; *clug*, the skull; *clag* and *clug*, a bell; *clugad*, a round tower, a steeple; Ch. *לָגִין* *lugin*, *lagena*; Gr. *λαγνη*, Heb. *לֶג* *log*, a certain measure; Per.

Per. *leka*, a trough, a shoe, a slipper; Ar. *leka*, jars, urns, buckets, *lekn*, a basin, a cistern, *lughz*, the hole of a mouse or rabbit, *legan*, a water pot; the root of all appears to be in the Irish.

LAIB, clay; *laib-ban*, white clay; Ch. *laban*, a brick not burnt; Ar. *libn*, a brick, a tile. See *Eaban*, clay, and *bán*, white.

LAIDIM, to bring forth young, whence *Nellab*, brought forth, born; *La Nolladh*, Christmas day, *yalad*, genuit, peperit, parturivit, proprie foeminarum est, sed eleganter dicitur de viris, generavit. *no-lad*, nasci; Ar. *labat*, peperit eum mater; Per. *belaj*, the time of labour; hence the English say, when a woman has brought forth, that she has *laid in*: *לודים* *Ludim*, & *Lydos* Hieronymus & alii *natos* explicant, i. e. *yeludim* à verbo *yalad*, quod in Cal *parere* significat & in Piel obstetricari; LXX. *μαῖστας* reddunt, Exod. i. 15. & *מילדת* *mailadot*, *μαῖσας*, id est, obstetricem, (Boch.).

LAINÉAC, a spear, and with g hiatus *laighean*, & *laigheac*. *Gabhas laigheac mor in a lamb go ro goin Chriost*—he took a great spear in his hand and wounded Christ, (Leab. Br.). Qui læditur cum (*lonki*) *lonki* Per-sarum, is non potest vivere, (Gittin. fol. 70. 1.) *lonca*, hasta, cuspis, Gr. *λογχη*; it is an ancient Persian word; Ch. *lenac*, hasta.

LAIMH, LAMH, the hand; *ar lamb*, at hand; *laimhri*, the same; Ar. *lam*, propé fuit. *Laimh* is used very figuratively; *tair laimb liom*, come near me, literally, give me

your hand; *a laimb*, in custody; *laimb basbam*, to fence. See *Beasbaire*. *Laimh ceard*, handy craft; *laim deachus*, captivity; *laimb cuirim*, *laimb cuireadh*, to handle, to put the hand to; Ar. *lums kirdun*, to handle, to feel; Heb. *alam*, manipulus.

LAM, food; *lehoum*. See *Toimlam*.

LAM, shining; *lampróg*, a glow worm; Ar. *lamia*, shining, flashing.

LAMAID, LAMAIS, a poet, a scholar, a writer; Ch. *lamud*, studium, inde *Talmud*, apprehensio doctrinæ, discendi actio, i. e. *Talmud*, liber doctrinalis, (Buxt.).

LAMNA, LOMNA, a rope, a chord; *lamnoir*, *lomnoir*, a harper; *mena*, pl. *menim*, the strings of a musical instrument; hence *lomnoir*, a harper, and a finger of verses to his instrument; Per. *lamani*, singing verses; Ar. *lahmon*, versus, *nahm*, melody; Ch. *luhem*, singing to his instrument, (Buxt.).

LAN, well, placid, Ar. *leyan*.

LAN, a house, a place of security; *lanbuidhean*, a garrison, an encampment; Ch. *lan*, pernoctare, *loun*, to lodge in safety, to harbour; it is by no means confined to the night, as if it were to lodge or stay a night, (Bate).

LAN, full, enough, perfect, it is an extensive compound from the Persian particle *la*, expressive of multiplication; Ar. *mula*.

LANCHOIRE, a full caldron.

LANCRODHA, courageous.

LANCUMHACH, plenipotence.

LANLUACH, full price, &c.

LANPHUNC,

LANPHUNC, a full period.

LANN, a church, an inclosed place of worship; Per. *lan*, a surrounding wall, an inclosed area.

LAOC, a hero, chief; Æthiop. *lak*; Per. *yeluk*; hence the Lucumones of the Etruscans, in Irish *laocamurwan*, the governor of a province. See *Mumhan*.

LAOI, a bull, the sign Taurus, *i. q.* Aigeis; Ar. *leah*, taurus, *lahak*, albus fuit, taurus sylvaticus, quod colore talis *lahak*, hence Ir. *Laogh*, snow.

LAOM, curved; *laombachd*, curvature; *lambrod*, a crooked bye road or path; Ar. *lam*, crooked, curved, twisted.

LASAD, a wetting trough, a kneading trough, in which the flour is wetted and worked into dough; Ch. *lasid*, to wet or to be wetted.

LASADH, burning, flaming; *lasair*, a flame; *lasair teinti*, a flash of lightning; *gual-lasaidh*, burning coals; Ch. *lobsfuth*, ardent; *gablim hobsfuth*, carbonis ardentis.

LASAIRE, a joker, a merry fellow; *leasainm*, a nick name; *les*, derisor, illuſor.

LEOS, LEAS, LEIS, LOIS, LUIS, LOGH, light, fire, blaze, flame; *luifne*, a blush; *so-lus*, light; *glus*, light, flame, blaze; *leifan*, a little flame; *loifge*, burnt; *lofg*, blind, *i. e.* *gan los*, without light; Per. *lezej*, blind. The radix is *la*, *lu*, light fire; Chinese, *lo*, fire;

Ar. *alu*, flame, *liffan*, flame, *leza*, burning; Hindooſtance, *lu*, flame.

See the adjuncts ending in *as*, p. 4.

This original word ſpread through all the Celtic and northern dialects, Welch, *lloſg*, burning; *lloſgi*, to burn; *lloſgradd*, a ſeraphim, *i. e.* burning; *golou*, light, blaze; *golofgi*, burnt, roasted corn; *loſey*, burnt. Teuton. *laug*, *loug*, *louc*, flame. Iſland. *log*, *loge*, flame. Swediſh, *loge*, *lægbe*. Goth. *laub*. Saxon, *loge*, *leg*, *lig*. Greek, *phlox*, flame. *Ligune*, roasted, in the Albanois dialect. *Luilu*, heat, flame, in the Congo. *Lua*, in a blaze, on fire, in the Tonquin.

LOISE, a flame; Ar. *lauſh*; Ch. *alios*, ſol, (Caſt.).

LO, water.

LOCASAIR, the great rains of the latter ſeaſon, a heavy ſhower of rain: Ch. *lokas*, the latter rains, *melokas*, the latter graſs. *Milocas*, the month of after-graſs, hence, I believe, *Lacſhimi* of the Hindus, the goddeſs of vegetation.

LOCH, black, dark; *ceachtloc*, coal black. Ch. *laka*; Ar. *leik*.

LOCH, LOGH, a lake, an arm of the ſea; Ar. *luj*, mare vaſtum & profundum.

LOT, a harlot, given to venery; Ar. *leta*, coiens cum muliere, *loty*, the people of Sodom, præpoſteræ veneri addictus.

M.

M

M is a very general prefixed servile in Irish, as in Chaldee, Hebrew, and Arabic, as *ad* or *ed*, to handle; *mad*, the hand; *al*, high; *mal*, a king; *mull*, a height; *aide*, vapour; *malid*, a cloud.

M is frequently substituted for B and P—*bo, mo*, cows; *beana, mna*, women, &c. M & B in Oriente maximè permutabilis, (Bochart).

M is sometimes a negative, written *ma, mi*, as *dath*, law, *madath*, unlawful; *ineachan*, attention, *maineachna*, inattention; præfixa litera מ M negationem includit.

N is sometimes prefixed for M, as *athair, nathair*, father, &c. M et N (מ et נ) servilia, quandoque ut radicalia exprimi, &c. (Bochart).

Mh sounds as W.

It must appear very extraordinary to the reader, that the Irish M pointed, or expressed in Roman by Mh, should have the sound of W, being letters of such different organs. It is one of the strongest proofs of the Irish having lost their ancient alphabet. The Irish M of the present day resembles the *wau* of the Samaritan alphabet, therefore, when they adopted the old Roman alphabet, it was natural to fix upon that letter, that most resembled their ancient *wau*; because they strictly adhered to the number seventeen, and would not encrease their alphabet: for the same reason they would not add Y, but adopted the Irish D with a point over it, because it re-

M A I

sembles the *yod* of the Chaldæans, and the *ya* י of the Arabs.

MA, but, if, what; Ch. מה *mah*; Ar. ما *ma*.

MAC, a son, from *ach*, brother; Phoen. אח *ach*, frater, מנח *mach*, filius.

MAC, like *ben*, a son, is often used in forming the rhetorical figure called *metonymy*, like *ab*, father, and *am*, mother; as *mac tire*, son of the country, a wolf; *mac leabhar*, son of a book, a copy; *mac troighe*, the son of sorrow, the ox next the plough; *mac dual*, son of a bucket, sponge; *mac mambna*, son of the mind, imagination; *mac tulla*, son of the hills, an echo.

MAC, a child, descendant; *macamb, mbal-laich*, a boy; *macamb-mna*, a girl, a female child; Ægypt. *mac*, a daughter; Ir. *mac-choinne*, a daughter-in-law; Ar. مكيل *makil*, a man.

MACHAR, a market; Ch. מחר *macar*, to sell; Heb. מחר *machar*, a price, value.

MADDA-HALLAI, a wolf, properly the wolf dog; Ar. لعل *lala*, a wolf.

MAI, give; *mai dhuin*, give us; Ægypt. *ma*.

MAI, MA, good; *Fiacha fearmhara ma gin*, Fiacha the seaman was of good offspring; Ch. מהה *mahha*, & *mamahha* bonum valdé, seu optimum.

MAI,

MAI, great; Sanscrit, *mai*; Per. *mah*.

MAIDDIN, the morning, that is the East, the Sun in the East, from *daona* to rise; Ch. מדינה *medinah*, oriens, from דנה *danah*, oriri.

MAIDDIN-NAG, Venus, the morning star; Ch. & Syr. נג *nag*, lux, splendor, Lucifer, Venus, stella veneris, (Bux.).

MAIDE, wood; *tarmaide*, hewers of wood; Ch. תרמודאי *tarmudæi*, homines erant pauperes, qui vendebant segmenta lignorum ad accendendum, (Buxtorf from Schab. 23.).

MAIDE, a stick, a staff; Heb. & Ch. מטה *mata*, scipio, qualis Judæi peregrinantis, ad sustentandum corpus; deduci potuit ex ramis arborum, quibus genealogiæ conferri solent, (Guffet. 509. See *Craobb*). *Al-madia*, in Spanish, a raft of timber; the word, says Pineda in his Spanish Dictionary, is Indian—hence the Ch. אמוד *amud*; Ar. عمود *amud*, columna.

MAIHE, fish; *maighré*, salmon, *i.e.* the royal fish; *maiberealan*, a trout, the star spotted fish; *mahar*, fish fry, bait for fish; Ar. ماهي *maè*, fish.

MAIN, night, evening; *seachdmbain*, seven nights, a week; Ch. מנחה *minhba*, tempus vespertinum.

MAIN, a harbour; Ar. مينا *mena*.

MAIRIM, to live; *do mbair fè*, he lived; *go mairi an rì*, may the King live, God save the King; Ar. عمر *umar*, life, diu vixit; *umaron*, ætas.

MAL, an author, a composer of verses, a poet; Ar. مالى *maly*, scriptor, qui aliquid componit.

MAL, a chief, a prince; Ar. مولا *mula*.

MALC, a king; Ch. מלכה *malca*; Per. ملك *melik*.

MAL, wealth, riches, rent, subsidy, goods, merchandize; *saith-mal*, treasure, great opulence, hence

MALAIR, a merchant.

MALRATOIR, a banker, from *Rat*, surety, security, bail; Hindoostanee, *mal*, merchandize; Ar. مال *mal*, riches, money, wealth, possessions, goods, estates animate or inanimate; Per. *mal*, riches; *beet, al-mal*, a treasury.—*Maladair*, a rich landholder.

The Irish *maladair*, or landholder was the same as the *Zumeendar* of the East, who gives ضمين *zumeen*, bail, security to the prince, for the payment of a stipulated rent, for certain lands, which he lets out in small parcels to small farmers. See *Rath*.

MALART, AIRGID, a banker.

MALAIR, a merchant; Ch. מלח *milai*, mercatura, negociatio; Ar. مال *mal*.

MALCAIREAS, a sale.

MALLACH, salt, a sailor; *ro ba meallach a mbic muire dingnaibh feimbhionn, asnamh tar tuina thobar ndilion do cum Eirean*, he was a sailor, son of the sea, swimming on the surface of the flood, driven to the shores of Ireland, like sea weed; Ch. מלח *malach*, a sailor; Ar.

ملاح *mullah*, from מלח *malach*, sal, (Buxt.).

MALUACH, a salt marsh; מלחה *melacha*, terra falsuginis, a מלח *melach*, sal, et si puncta demas, legi poterit *malluach*, & vero à Syro ita lectum est, ubi Abimelech urbem Sichem diruit & sale feminat. Syris *maluch*. *Malacha*, propriè falsugo, terra falsuginosa, quia falsugo terræ sterilitatem inducit, (Bochart); hence

MALACHAT,

MALACHAT, the art of navigation, which in the Brehon Laws is stated at the highest price in education.

MALOID, a flail, with which to thresh ripe corn, from מלא *mela*, plenitudo et plena maturitas.—*Melos insula* inde dicitur, in qua 30^o. die fruges plenè maturefcunt, (Bochart), hence *meilim*, to grind.

MAM, mother. See *Am*, M prefixed.

MAN, food in general, wheat, this is probably the meaning of the מן *man* of the Scripture, with which the Jews were miraculously fed. The word was certainly an original, the meaning has been lost, and the Rabbins derive it from *manbou*, which signifies, what is this?—Nesciebant enim quid effet, says Buxtorf; Ch. מנא *mana*, panis—that is, says Bates, the *peculiar thing*, or *peculiar food*.

MANA, fate; *cura mana*, foretelling; Ar. مينا *mena*, fate.

MANA, death; Ar. مينا *mena*, death.

MAOIN, MUIN, wealth, riches, and with the prefix, *mambuin*; it is the Syriac *mammon*, riches.

MAOL, a servant, it is generally applied to religious servants; *Maol Colum Cill*, the servant of St. Colum Kill; *Maol Iosa*, the servant of Jesus, a Highland Saint, (Shaw); Ch. עמל *amal*, laboravit in corpore et in animo; Coptic *Mibel* or *Miel*, ingeniculo; Ar. مماليك *memalik*, servants—hence the Irish *Cois-maol*, a sacred or divine servant, and probably the *Casmillus* of the Romans.

MAS, if; از *az*.

MASACH, long, tedious; Ch. משר *mesach*, dilatatio, prorogatio, vel simpliciter spatium, longitudo, tractus temporis, (Bochart).

MATHAIR, mother. See *Athair*.—Per. مادر *madar*; Gr. *meter*, not from *meo*, *de-fidero*, as the etymologists derive it.

MATHAIR, a cause. Cognomen aliquod Ifidis Μεδυσες vel Μεδωνες—nomen hoc compositum est εκ τε τῆς πληρης και τε αιτιῆς, i. e. *nomen hoc significat eam, quæ plena est causalis*, (Plutarch). Nihil profecto verius, nihil clarius, nihil simplicius dici potuit. Etenim *mebtuer*, Ægyptiis id dicitur, quod *plenum est causalitatis* vel facultatis activæ et effectricis, (Jablonsky).

MATHAIR-AIL, a primary cause; Ar. اجل *ajul* and علت *yllut*, cause.

MEAS, a tax; Ch. מס *mas*, tributum.

MEASAM, to invent, to find out, discover; *an uair do mbeas se an cathair*, when he discovered the city; Ch. מצא *massa*, invenire.

MEASAM, to tax or be taxed; *go ndeacha aithne a Cesar Augustus an dombain uile do mbeasas*—there went out a decree from Cæsar Augustus, that all the world should be *taxed*. (Luke, c. 2. v. 1.) Ch. מס *mas*, tributum; it is also Hebrew, a tax or tribute, precisely what is loosened or detached from מסה *masah*, to melt, dissolve, loosen. (Bates). It appears to me to be derived from *measam*, to estimate, for every one was taxed in proportion to his wealth; and this seems to be the sense of the word in Exodus, c. 1. v. 11. they set over them שרי-מסים *seri-mesim*, task masters, to afflict them with their burthens—who computed the quantity of work, that must be done in a certain space of time.

MEASRUTH, streams, from *sruth*, with M prefixed; the Hebrews derive מזלות *mazaluth*, the planets, from נזל *nazal*, fluere; so the Chaldeans

dæans מַזְרוֹת *mazaroth*, the planets, from *fruth*, flowing.

MEIR, bitter; *meir na magh*, the bitter of the plains, *i. e.* agrimony; Ar. مَر mur, bitter; *al muritan*, marine wormwood, colocynth.

MEIS, mirth; Æth. & Chald. מַעִז *mehiz*;

MAISCEOLAM, to sing (to the harp). See *Ceol*.

MEISCE, drunk; Ch. מַשְׁכִּי *meski*, potus, convivium, compotatio, ab שְׁכָה *sekah*, potare, bibendum dare; Ar. مَسْكَر *meskir*; Per. مُسْت *must*, drunk. See *Uisce*.

MEISI, guardian angels, fairies; Ch. מַעֲזֵי *mezi*, guardian angel, (Newton on Proph. V. 2. p. 155.)—מַעֲזִי *mezi*, arx vel robur meum, Deus; מַעֲזִימ *mezouim*, protectores, mentioned as objects of worship, Dan. 11. 38. The Lexiconists derive it from מַעֲזִי *az*, strength, vigour, whence says Bochart, by doubling the word comes מַעֲזִי *azaz*, a Phœnician idol worshipped at Edessa, and believed to be the Sun's compeer—it is certainly the root of the old Irish *Aosar*, God.

MHEIC, WEIK, bravo! Paddy Wack; Ar. وَيَك *weika*, bravo!

MIOL, to bite, to cut, to chop, to devour, whence

MIOL, a louse—*Miol caora*, a tick, a sheep louse—*Miol boide*, a hare, the nibbler—*Miol ingneach*, a crab, the biter with the claws—*Miol mor*, the great biter, a whale—*Miol crion*, a moth, the gnawer of dry things—*Miol gaile*, a belly worm, the gnawer of the stomach—*Miol cu*, a grey hound, the biting dog, he has no scent, and seizes his prey with his teeth—*Moil*, a locust—*Ti-mal-gearra*, to

cut round, to circumcise—*Maol*, shaved round, like a Jesuit—*Miollach*, devouring, are all from מַל *mel*, to cut, chop, circumcise, divide, to cut to pieces—מַלֵּא *mela*, a biter, an ant.

MOGH, *ainm dilios do Dbiaidh*, Mogh, a name most dear to divines, signifying every thing sacred and divine, (Cormac and all the ancient Glossaries); it is derived from *eag*, wisdom. See *Eag*, *Eagan*. Ch. מוֹעֵג *Moueg*, Magus—Isaiah, c. viii. v. 19. Consulite Divinos et Ariolos, speculantes et *hamagim*, *i. e.* magos. Porphyry tells us, that the ecclesiastics among the Persians were called *Magoi*, which in their language signified the same as philosophers with the Greeks. The Magi, according to Aristotle, were prior to the Egyptians. The religion of the Magi began in Chaldæa, as Mr. Bryant has fully proved, and there the Indo-Scythæ learned it, and exported it with them to Europe. Oxuartes, king of Bactria, who was a Scythian, borrowed it of the Chaldæans, as Marcellinus asserts, *cujus scientiæ sæculis priscis multa ex Chaldæorum arcanis Bactrianus addidit Zoroastres*.—מוֹעֵג *moueg*, being derived from הַגָּה *haga*, meditari,—hinc certè dicti Magi Persarum, (Thomm.) and Mogh and Draoi being synonymous in Irish, the دَارُو *daru*, sapiens et Sacerdos of the Persians, and Mogh, being derived from *Eag*, wisdom, hence *Eagan*, meditation, whence *Eagnaihe*, a philosopher, and *Eagnaisi*, the god of wisdom, the Gonesha of the Brahmins; it is evident that Mogh is not a borrowed word, but that it radically exists in the language, and is one of the many proofs, that the Aire-Coti, or Indo-Scythæ, were the original inhabitants of

of this island, and a colony directly from India Lymerica, or Indo-Scythia, as their history sets forth, and their language confirms. See *Draoi*, *Etan*, *Ceacht*, *Eagan*. In like manner the Irish *bád*, *búd*, *baid*, a sage, a prophet, a philosopher, the Budha of the Brahmins, is the Mobed and Herbed of the Zend, names of the priesthood given by Zoroastres, from the Chaldaean, בַּדָּא *bada*, prædicavit, בַּדִּים *badim*, harioli.

MOID, an oath, a vow, from *adh*, or *odh*, with M prefixed; Ar. اهد *ahd*, ماهد *mahaud*, testamento firmatus.

MOID, MOD, a congregation, a court; Ch. מועד *moed*, cœtus, ועד *ouad*, conventus.

MOLC, fire, the sun; the pagan Irish worshipped Beal or Belus, under this name. The Assyrians called the light, which was their god, *Molec*; from אֲדָר *adar*, illustrious, & Molec, comes *Adrammelech* the solar fire, worshipped, by this name, by the Sepharvites, who burned their children in fire to him, and from *an*, noble, illustrious, comes *Anamelech*, who is mentioned with *Adramelech*, 2 K. 17. 31. Considering how long the Phœnicians frequented the S. W. coast of Britain, says Parkhurst, it is not surprising to find traces of the god *Molech*, or מֶלֶכֶם *Melchem*, in the names of some towns, but it is remarkable, that in that of

Melcomb Regis, in Dorsetshire, we perceive both the Hebrew or Phœnician, and Latin appellation—hence *Beala Molach*, *Barna Bheil a Molach*, the names of great mountains in Ireland, where altars were erected to Belus or Molec.

MUIREAD, a man, people; *muirean*, a woman; *Muireadoc*, prince of the people. See *Oc. MUIREADOC O'BRIEN*, O'Brien prince of the people; אֲרִי *ouc*, Canaaniticé & Phœnicicé principes (D. de Pomis)—hence *Merodach*, the god of Babylon. “Babylon is taken, *Bel* “is confounded, *Merodach* is broken to “pieces.” (Jer. 50. 2.) Hindooft. & Per. מֶרְדֻךְ *murd*, a man; Hind. *murdu*, people; Ch. מֶרְאֲדֹךְ *moradok*, dominus, dominator. The Lexiconists derive it from רָדָה *radah*, dominari, Irish *ruada*, as *Dermot ruad ro fios*, Dermot the most wise governor, but *Muireadoc* seems to have a different derivation.

MUL, the center; *mulgort*, the pole of the world; Ar. مَال *mal*, the center; *maltair*, to center.

MUR, a demon; *murducan*, the floating demons; *murgabbail*, the singing demons, the Sirens; Ch. מִרְיָא *muria*, dæmon, spiritus malignus, hence the Romans borrowed this fable of the Syrens.

N is

N.

N A E

N is a fervile, prefixed, and final, as *athair*, *nathar*, father; *ail*, *nail*, a prickle or sting. When final, it denotes diminution, as *fir*, a man; *frin*, little man; in Chaldee and Hebrew נ (N) diminutionem denotat, (Bythner). N and M are often substituted for each other; N & M Ægyptii permutant, (Boch.).

N is often substituted for the last double consonant, as *abbaih*, fruit; *inbhaih*, fruitful; N sæpe latet in puncto dages, (Bochart): Heb. אבא *ibba*; Ch. אבא *inbba*, inserto nun loco daghes ut solent Chaldæi, (Thommassinus)—N initiale per aphaeresin, (Chald.) quia non in verbis solum sed et in nominibus sæpe deficit, (Bochart). N is a preposite inserted euphoniouly in Irish, as *ing*, *ning*, a corner, (C. O'Connor).

N has sometimes the sound of Ngh, when final, and by old grammarians called N *na gidiol*, that is, the reed or hautboy sound—it certainly had a mark to distinguish it, but is now lost. The Turks have an N by the same name—Ngh lettre Zend se change en une aspiration dans le Pehlvi, (De Sacy). I rather think it is the nasal N of the Irish.

NAD, price, value; *nad-mairghe*, earnest penny, the market penny; Ch. נדה *nadah*, pretium.

NAE, time past; *an la nae*, yesterday; Ar. ناي *nae*, remotum esse.

NÄGAR, a city; *Bealnagar*, the city of Belus, in Connaught; Sanscrit, *nagar*, a city, from *gor*, *gori*, a habitation. See *Guirme*.

N A M

NAIN, a giant; Ar. نانع *nanu*, a tall man.

NAING, a mother; O. Per. نند *nane*, mater; Ch. ננאי *nanai*, pater.

NAIRE, pudendum; Ar. نر *ner*, *nerreb*.

NAIRE, shame; Ch. נריא *aria*, nuditas, pudenda, pars corporis, quam in homine nudam esse, *pudor* est; Ar. نير *aer*, pudendum. Uncover the thigh o daughter of the Chaldæans, thy nakedness shall be uncovered, yea thy shame shall be seen. Isaiah, c 47.

NAISIR, NASAIRE, the old inhabitants of a country; Ch. אזורא *azarah*, a native who arose where he lives, (Bates); Ar. انصار *anasir*, origo genusque hominum, (Gol.); النجار *al nijar*, an old Arabian tribe of Anfers, from نجار *nijar*, root, origin, (Rich.). The root is the Ch. זרע *zera*, semen, whence the Irish *Sruch*, the vernacular tongue or dialect.

NAM, NIM, at the end of words signifies to do, and is synonymous to *dean*, and *cur*; the Arabs and Persians seem to have united these, as کردن *kirdun*, and نیدن *numuden*, to do.

NAOI, a ship; Ch. אני *ani*, navis, ignotae originis, (Simon).

NAOI, Noah, *i. e.* the shipman, the Menu of the Brahmins.

NAOID, an excommunicated person; in the old laws we read of the *daor-naoid*, bond-naoid,

naoid, and *saor-naoid*, free naoid; Ch. נדוי *nid-
dui*, separatio à cœtu ecclesiæ, excommunicatio.

NAOIN, NIN, an infant; Ch. נין *nin*.

NARD, skill, knowledge; *beart-naird*, the game of chess; Ar. & Per. نرد *nard* chess, draughts; Ch. נהרדה *naharda*, celebris Schola Judæorum, which the Rabbins derive from *nabar*, a river, and *da*, science, flumen scientiæ.

NARR, a serpent; *nar-aca*, hell, *i. e.* the abode of serpents: the Brahmins call hell *na-raka*; the king of evil demons is called the king of serpents, of which poisonous reptiles folded together, they say Naraka is formed. (Maurice, Wilford, &c.). Ar. مار *mar*, a serpent, Ch. מרה *marā*, poison. See *Athar*, scent, perfume.—*Narr* may be from the Ch. *marā*, M in N, or may be derived from Ch. נורה *nora*, terribilis, timendus.

NAS, a bond, rope, thread; Ch. נז *naz*, filum.

NASGIDH, NASGI, a gift, an oblation; Ar. ناسك *nasak*, sacrificavit Deo, *Nasikt*, sacrificium, hostia, victima, (Gol.).

NEAM, a negative particle, signifying imperfect; Ar. نيم *neem*, half; it is also a negative, as نيم كرم *naem goirm*, not hot; *neem tun* shirtless; *neem purtoo*, not light.

NEAMHAN, parsley; Old Per. نومان *nawman*, herbæ cujusdam nomen, (Reland).

NIN, a son; *Nin mac Seathar*, ut dixit Cuculoin prophetans de Christi adventu; *Nin*,

the son of God, as Cuculin said, prophesying of the coming of Christi, (Cormac). נין *nin*, filius, נין *inin*, Messiah in the Psalms, and many other places in Scripture.

NOLAD, NOLLAD, birth; *Nolad Josa*, the birth of Christ; *la Nollad*, Christmas day; Ch. נולד *nolad*, nativitas. See *Laidim*.

NOS, custom, experience; Ch. נשא *nesa*, experientia.

NOS, purest white; Ar. ابيض *abeez*, white, ناصع البياض *nasa'l'abeez*, purest white. See *Bios*.

NOS, an excavation; *nos luingas*, a ships' dock; Ch. נצה *nasa*, fovea, fossa.

NO'S, philosophy, knowledge, science; Ch. נשאים *nasaim*, philosophi Peripatetici.

NUAC-OINSEACH, a harlot, an abandoned woman; Ch. נאכה *naca*; Ar. نكح *nakah*, congressus cum muliere نكته *nakt*, nupta; Per. نيوك *neecook*, a bride; Ar. نكح *nukh*, polygamy, نكاح *nakoh*, matrimonium, (Gol.) *nékah*, prière nuptiale, (Anquetil).

NUACOR, a bride; *comnuachor*, polygamy.

NUBHAL, to sing to an instrument; *fri Neamb ata nubhal fhaodhas*, to Heaven he *nubal'd* with his voice; Ch. נבל *nabal*, a harp, or some such instrument.

Oi has

O.

O C

Oi has the sound of U, as *toisg* for *tusg*, &c.

O is commutable with U, and with A.

Cholem Chaldæis in O vel U breve resolvitur, cujus index solet esse litera vau, (Buxt.).

O, a son, for Ua. See Ua. O Siris, filius Siris, Osiris, (Plutarch). In Irish it implies the eldest son. O enim vel *ou*, nobis antiquum sonat, (Otrokoscius Orig. Hungarorum, p. 25.) Ch. הוי hoi, ortus, generatio.

OBAR, to bring forth, to produce work; Ch. עבר *ibbar*, *obbar*, gravidare; ad ædificium, &c. transfertur metaphorice. See *Beirim*, hence

OBAR GREIS, embroidery.

OBAR TEACH, house building.

OBAR UCHD, a breast work.

OBAR GLOINE, a glass house, a glazier; Ch. עבר גלינים *ibbar glinim*.

OBARUINE, an ephemeris, an almanack, from *uine*, time; Ch. עברונה *oberuna*, supputatio, liber calculationum, embolismorum, et omnium, quæ ad dierum, mensium, annorum, noviluniorum rationem, (Buxt.) Heb. בער *bar*, laborare; Ch. חבור *habor*, opus.

OC, a poet; *ocadh*, the felicitous poet, that gains the prize. This appears to be the Ocad of the Arabs. The Koreish tribe were the noblest and the most learned of all the western Arabs; they were also the greatest merchants, and carried on an extensive commerce with every adjacent state; whilst the Kaaba, or square temple of Mecca, which, before the era of Mohammed, was solely under

O C

their guardianship, drew annually a great concourse of pilgrims from every Arabian tribe and country where the Sabian religion prevailed. Numbers of the pilgrims were people of the first rank, and possessed of all the science peculiar to their country—a variety of gay amusements filled up the intervals of their religious duties. Of these entertainments, literary compositions held the most distinguished rank: every man of genius considering not his own reputation alone, but even that of his nation or his tribe, as interested in his success. Poetry and Rhetoric were chiefly cultivated and admired: the first being looked upon as highly ornamental: and the other as a necessary accomplishment in the education of every leading man. An assembly at a place, called *Ocadh*, had been in consequence established, where all were admitted to a rivalry of genius. The merits of their respective productions were impartially determined by the assembly at large, and the most approved of their poems were suspended in the temple with much solemnity. These poems were called *Moallakat*, suspended, from علق *alak*, suspensus fuit. The great poets fixed on the gate of the temple distichs, as a general challenge against the next meeting of the *Ocadh* assembly, (Richardson Dissertation, p. 2. 3.). Let the reader turn to the explanation of *Alak*, Pr. p. lxiv. and judge if the Indo-Scythæ did not exhibit at *Ocadh*; hence many of the

old Irish poets took on them the name of Eocadh, as Eocadh O'Flynn, &c. &c.

OC, UC, a prince; *Oc-tierna*, a prince's son; *וק Uk*, Canaaniticè & Phœniciè princeps, (Dav. de Pom.) hence *Oc*, the son of Artaxerxes, latinized into *Ochus*.

Oc, Seigneur en Cophte;

AUQUI, Seigneur en Persan;

OCKI, Dieu en Huron;

OCRE, le plus haut, très, en Etrusque, (Gebelin). *Uc* in the sacred language signifies something royal, (Manethon), hence

OCOIS, a prince shepherd, (See *Ois*), royal shepherds, a name the Indo-Scythæ took on them when they invaded Egypt, synonymous to Aire-Coti, (See Preface). This is the *υκσος* *i. e.* βασιλεις ποιμενες, the Hyksos, or Reges pastores of the Greeks.

ODH, music; Ar. *حود houd*, to sing, to play on the harp or lute; Spanish, *laud*, *alaud*, from the Arabic *ادل ada*, a song.

OG, sacred duties; *do fead óg iar'n'glus*, to rehearse sacred duties after sunset, (Cormac); hence *Aongus óg*, or holy Aongus; *maid óg*, the sacred conque; Sanscrit, *yogee*, a holy person, a candidate for the order of Brahmins.

OG, *i. e.* *oirdhearca*, celebrated; *O'Dunn fear na neargna n'óg*, O'Dunn of celebrated knowledge; hence the termination *óg* to the names of many Irish chiefs; Per. *اغ agha*, a great lord, a nobleman, head, chief.

OG, OGA, a community; *oglaoch*, a soldier; *oigidh*, a guest, admitted to what the house affords in common; this is the Malabar

Yoga, according to Bartholomew, so called, he says, as having every thing in common, and hence the philosophers are called *Yogui*.

OGH, a circle, a cycle; *ogal*, round; *car-mogal*, a round red lump, a carbuncle; Ch. *הוג boug*, or *choug*. See *Carm*.

OGH, a virgin; *Muire Ogh*, the Virgin Mary; Punico-Maltese, *och*, a virgin, (Agius).

OIDE, a teacher; *oideas*; Ch. *הודיע bodia*, monstravit, docuit, Æthiop. *ida*, monstravit; Ar. *اهد ihda*, teaching.

OIDE, a witness; Ch. *עד ad*, a witness.

OIDE, a guest; Ar. *حود bivid*, *horud*, focus.

OIGE, UIGE, knowledge, the goddess of science, ingenuity; *Ὀγία, ἡ Ἀθηνᾶ κατὰ Φοινίκας*, (Euphorion in Stephan.) *Ὀγία, Ἀθηνᾶ ἐν Θηβαίς* (Hesych.). Minerva, in Egypt, was called *Ogga*, says Banier, and he adds, Selden, Bochart, and Fourmont seem much at a loss about the derivation of the name.

OIGE, a web of cloth, a loom, hence the Greeks made Minerva preside over weaving. When Cadmus came into Beotia, he dedicated a temple to the Phœnician Oga. Fourmont discovered the altar Lacedæmon had erected to Minerva, with this inscription, *OGAI*. See Pr. p. xi. See *Etan*.

ON, riches, money, profit. See *Ana*. *הון hon*, honor; divitias & opes *hon* lingua Hebræa vocavit; Gallica gens aurum, *or*, indeque venit *hon-or*. (Thomm.).

OTH, a sign, a mark; Ch. *אֹת oth*.

P. Shaw

P.

P A L

P. Shaw and O'Brien insist that this letter was not introduced into the Irish alphabet, till after their knowledge of the Latin language—the fact is, it always existed in the Irish alphabet, distinguished by a mark to give it the sound of P or F, being no other than the Hebrew and Chaldaean פ *pe*, reversed thus פ; as a proof, all the Hebrew and Chaldee words beginning with פ, sounded as *phe*, will be found in F. The Arabs use P and F indiscriminately—thus the Chaldee פלך *plac* or *phlac*, tumentior, Ar. فلق *fluk*; Irish *fluic*, *pluic*; *plucam*, to puff up the cheeks; Per. پیچ *pich*, twisted; Ir. *fiche*, *fighe*, twisted, weaved; *Indech ficeadh*, the Indian art of weaving, (Cormac).

PA, PAD, PHAD, FEAD, a foot, *fod* *duine*, a footman; *faid*, he went; *foideastar*, gone a journey; *fuidhre*, footmen, servants; *foideach*, a stroller; *feadhna*, infantry; Ar. پا *pa*, a foot; Sanscrit, *pad*; old English, to *pad*, to walk.

PADOC, a park, field, inclosure; Ch. פדך *padak*; Ar. فدك *fadok*, divinit.

PAINSI, the open hand, the fingers extended, from Per. پنج *penj*, five, or the Persian and Greek from it, signifying *all*. See *Cuig*.

PAISDE, children; Per. بچه *peché*, an infant.

PALAS, PEILICH, a shepherd's hut, sheep grounds, a village of shepherds; Ch.

P A T

פלה *palah*. The *Pallias* or *arbours* of the Shangalas are fully described by Mr. Bruce, in a manner entirely conformable to the description of them in the Puranas, except that they are not said to be always covered with skins. The *pallis* or shepherds of India live still in similar arbours, (Wilford, Egypt); Syr. פלה *palech* vel *pale*, agricola, *מפלה* *mapalech*, mapale, agricolæ tugurium, hence *Pales*, the Roman goddess of shepherds, the *Pali* or shepherds of India, the *Phoulabs* or husbandmen of Africa. The plains of Egypt are inhabited and cultivated by *Fellabs*, by which name they mean peasants. (Sonnini Egypt, 1799). See *Fal*, hence *plascach*, a husbandman, a ploughman, &c. &c.

PARAISTE, a parish; פרוור *perasot*, districtum villagii.

PARRADHAIS, paradise, Nehem, 2. 8. פדס *paradas*—creditur esse Persicum, quamvis etiam in Canticis & Ecclesiaste reperiatur à Salomone usurpatum; Per. فردوس *firdeus*. See *Neamb*. Pr. p. xlviii.

PATRUN, an oracle; Ch. פטרון *patrun*. *Patrún*, is the name given and yet retained to certain festivals, when the peasantry assemble at fountains and wells, on Saints days, where *Mas* is usually said by the priest, after which they go to drinking, dancing, and commonly conclude with fighting—it is a pagan custom, as they formerly invoked the *Giola-boist*, i. e. the גללה-בושת *gelah-bousht* or Naiads, who were supposed

supposed to give responses, hence פֶּתוּר *petour*, so named from an oracle, was the place of Balaam's nativity, Numb. 22. 7. Patera in Lycia, where Apollo had a temple and oracle, and *Pateræ* in Achaia were oracles. Apollo's priests were called *pateræ* by the Gauls.—פֶּתָר *petar*, sacerdos Apollinis, oraculorum interpret. Unde Joseph *poter* vel *photar*, quia somnia interpretabatur, Gen. 40. 41.

PEIT, a musician; *peitea*, music; Ch. פִּיט *piot*, poesis, carmen, cantio; *pitim*, sic vocantur certæ quædam cantiones & preces rhythmicæ, quas Judæi in diebus festis ad ordinarias preces adjiciunt, (Buxt.) פִּיטִין *paitin*, poeta.

PEITERLACH, the law of our forefathers, a name given by the Irish to the Pentateuch of Moses, but now signifying the Old Testament, from פֶּתָר *petar*, primogenitus & לֶבֶג *labg*, lex, (See *Athair*, father), the law of our *petris*—Sanskrit, *petris*, forefathers; Ar. اَلْفَتْر *al fatro*, initium, unde primogenitus—the root is *Atar*, origo. See *Atar*.

PHORAILIM, to command; *forail*, imperious; Ch. פֶּרַנָס *pharnas*, gubernare. See *Neas*.

PLA, prodigious, wonderful; Ch. פְּלָא *pla*.

PLARACHA, a wonderful feast, conviviality, revelling. *Plaracha na Ruarca*, O'Rourk's noble feast, will ne'er be forgot, whilst the name of Swift survives; Ch. רוּחַ *rouah*, inebriari, רוּחַ *rouch*, recreate, convivium; Ar. رَهِيْق *rabeek*, & *raak*, convivium.

PLAID, part of the ancient dress of the Erse and Irish; Ch. פְּלִיד *plad*; Ar. فِلَوْت *filut*, a small narrow garment, hence the *fillead* and *filleadh beg* of the Highlanders and old Irish. The passage in Nahum, c. 2. v. 4.

where this word occurs, has been variously translated. Gebelin will have it a *coat of mail*. Dr. Robinson, late Primate of Ireland, *cloathed in scarlet*. The prophet is describing the army, that is to destroy Nineveh, he says, “The shields of their warriors shall be like blood — his chosen men like rubies—as fire their *plaid*s, and their chariots, in the day of preparation: and the (*broshin*) lances will be resplendent,”—in short he is describing an army new cloathed and new armed. See *Bras, breacan*. This siege was carried by Astyages, son of Cyaxares, last King of the Medes, who certainly wore a military garment named פְּלִיד *plad* or *pelad*.

POR, a King; *Longphort*, the long or house of a King, a palace; Per. پور *pour*, a King; *Shapour*, the name of a King of Persia, whom the Greek and Roman writers have called *Sapores*. *Pour*, a King, in a dialect of Hindostan, whence the name of King *Porus*, who was defeated by Alexander, hence

PORT, a strong house, tower, castle, fort, garrison; *port*, *purt*, a town, a castle, in the Egyptian and Phœnician tongues. See *Birr, Birt*.

POSAM, to marry, and *fasam* to encrease and multiply, I think, are both of the same root; Ch. פּוּשׁ *pous*, crescere, augere, multiplicari, fructuosum reddere. It is the word used throughout Genesis for the encrease of mankind, “Sojourn in the land, I will *phous* ye” and will bless thee, for unto thee and thy “seed I will give all these countries.” From this root the Hebrew Lexiconists derive the Arabic *phesib*, pregnant, conceiving; Ar. فَوْض *fouz*, in matrimonium sibi junxit foeminam

nam, (citra dotem.) Confors. (Gol.). Cum illo confors fuit mercimonii פוצוזה *pouzoa*, diversi sunt, ac alter alteri adversatur, in quo habet Giggeus, par et æqualis, etiam confors fuit (alteri); Ar. فوزي *fouzy*, inter se æquales & confortes permistique fuere, mutuum inter se commercium habuere, et invicem pensarunt; Castellus, who derives them from פוצ *pouts*, sparsus, dispersus fuit, dispersit se; Per. پیوس *peos*, a bride, (Richardson); Ar. انش بازي *atash bazè*, a fire lighted at a marriage, (Rich.) Ar. بضع *bazah*, coivit cum foemina, congressus cum foemina, connubium.

Sanscrit, *paifacha*, "When a lover secretly embraces the damsel either sleeping, or flushed with strong liquor, or disordered in her intellects, that sinful marriage called *paifacha* is the basest." (Laws of Menu).

Dr. O'Brien (whose ignorance of his mother tongue I have so frequently shewn) derives *posam* from *bo*, a cow, because the Germans gave cattle as a marriage portion. Mr. Laing, the celebrated historian of Scotland, desirous of bringing the Erse language into contempt, derives it from *Sponsalia*. Mr. Laing has very ably shewn the poems of Ossian to be fictitious, in which I agree with the able historian, as I do in opinion that there never was a Druid (according to the modern acceptation of the word) in Ireland. I should be

sorry his history stood on no firmer basis than his Etymology. See *Draoi*.

POTH, PUTH, PIUTHAR, a son; *dearbh-piuthar*, a sister, i. e. descended of the *Athair*; Zend, *pothre*, a son; Parfi & Pehlvi, *pofer*; Sanscrit, *pothren*, as *Brama pouthren*, son of Brama; *Raja-pout*, son of Raja. Bayer, in his Bactriana, derives the name *Pali bothras*, from *Pali*, an Indian king, and *pothra*, a descendant. In the Gentoo code, *pootroh*, a son, and in the Hetoopades, *pootra* often occurs. The word is also Persian, as in *Rajepout*.—*Poth* signifies a descendant, and not a bachelor, as Shaw has copied from O'Brien—turn to his English-Irish Dictionary, at the word *Bachelor*, no such word as *poth* occurs, and the compound *dearbh-piuthar* he has properly translated a daughter. Is not the English *pout*, a young fowl, derived from this?

PROINN, PROINSE, a meal, dinner; Ch. & Phoen. פרנס *parnas*, aluit, sustentavit; Syr. *pronfa*, alimentum; Ch. פרנס *prinam*, alimentorum distributio, (Plantavit.).

PUIRT, PERT, a musical mode, note, tune; Ch. פרט *parat*, modulatus est; Per. پرد *purdeb*, a tone, note.

PUITRICHIN, a bottle; Ch. פטיריון *putiriun*, poculum.

PURIN, pretty, handsome; *Baille-purin*, the pretty town; Ar. پرن *purin*, beauteous, pretty.

R is

R.

R A I

R is often inserted after the first radical as in Chaldee and Syriac, as from the Arabic *اناييت* *annaet*, cloth; Ir. *anart*; Ch. *בטא* *bata*, sermo; Ir. *breith*; Græci R inferuerint, aut etiam ipsi Poeni, qua epenthesi nil frequentius, (Boch.).

RAC, a bag or pouch; Ch. *ארכה* *aracha*, viaticum. See *Reach-lon*.

RACAM, to write, & *Tracam*; Ar. *رقيم* *rukim*, to paint. See *Reacam*.

RACHAM, to come, to go; *rachad me dhuit*, I will come to you; Ch. *ארח* *arach*, ambulare.

RACAIRE, the poet's repetitor; Ar. *راقي* *raky*.

RADH, speech; *agradh*, saying; Ar. *رد* *rad*, reddidit responsum, hence Ir. *freagradh*, an answer.

RAE, seeing, vision; *ra-arc*, the son of vision, sight. See *Arc*. Ch. *ראה* *raah*, videre, aspicere; Ar. *رأي* *reyi*, seeing.

RAE, a meadow, a pasture; *Raeteach*, pasture for horses; Ch. *רעה* *rae*, pascere; Ar. *رعى* *rae*, pavit, pastum ivit pecus, *raen* pastor.

RAIBE, healing; *mecan raibe*, a turnip, the healing root; Ch. *רפא* *rapa*, to heal. See *Reapa*.

RAIDMEAS, a dream; Ch. *רדם* *redam*, somno obrui.

RAIT, a peasant; *raiteoir*, a boor. The *raits* and the *craits*, the peasants and the land

R A T

tillers, and feeders of cattle; Hindost. *ryot*, a peasant, a labourer.

RAITH, the quarters of the heavens, the season; *na cethra ratha*, the four seasons; Sanscrit, *ritu*.

RANN, verse, stanza, song; Ch. *רנה* *ranna*, cantus, *רנן* *rann* canere; Ar. *رَنَم* *ranm*, modulatus fuit.

RATH, security, surety. See *Mal*, riches, and *Maladair*, a landholder. We find by the Breithamhuin Laws, when a man was worth a certain number of cattle, to be security to the chief for payment of the rent of a large tract of land, which he might set out to others; he was obliged to erect a circular intrenchment of earth or stone, or partly of both, in token of his holding under the chief; this intrenchment was called RATH, that is *security*. The law allows the *Rath* to be used as a sheep fold, and for the better security of the sheep, stakes were driven in the top of the intrenchment, and interwoven with bushes, brambles, &c.

When a *Maladair* died, he was sometimes interred in the middle of the *Rath*, and a moat was dug around (the outside commonly) to furnish earth for the *feart* or tumulus, and then it had the appearance of a moat. Some of these, in the counties of Meath and West-Meath, are planted with trees, and make a beautiful appearance. These *Raths* remain at this day, and are most injudiciously called *Danes*

Danes Forts—the Danes probably made a post of some, when situated on a rising ground, as we did in the last rebellion; but when these injudicious antiquaries, that name them *forts*, find three or four together with the peripheries of the circles not half a stone's throw from each other, as in Salisbury plains, and in many parts of Ireland, or when they find the *Rath* situated at the foot of a hill, which commands the *Rath*; can these antiquaries say, they were erected for defence or offence? these puny antiquaries may rest assured, that until they study the Oriental languages, and can translate the old Laws of Ireland, they can know little or nothing of the antiquities of this country.

R'E, the moon. In the Arabian almanacks, the letter R. *i. e.* ر, *Rè*, is the astronomical character for the moon, and in dates, it denotes the month, Ch. ירה *yereh*; Ar. براع *yera*, & برا *yera*; Sanscrit, *rakb*, the moon. Hence

R'E, time, season, the moon being the measurement of time. See *Taise*.

REACAM, to sell; *reacdaire*, a seller of milk, a dairyman; Ar. رقاحي *rukabè*, a merchant, دارا *dara*, abounding in milk.

REACAM, to embroider, to paint; the Arabs and Irish add the servile B. See *Bream*. Ch. רקם *rakam*, acu pingere, figurare, delineare, רקם ובוץ, Phrygianum et byssinum, Ezech. 27. 6.; Ar. رقيم *rakim*, to paint.

REACHAM, to go. See *Racham*; hence the Egyptian *pauros* *Raktos*, Mercury, the messenger of the gods.

REACHOLL, a winding sheet, the outside covering of a mummy, painted, ornamented and written on. See *Reacam*.

READH, READH-AGH, READHG, a mad bull, *i. e.* mad with lust after the females; *seabhas-readh*, a wandering lecherous bull; *Readh*, *Raedh*, the Sylvan gods, Satyrs, fauns, supposed by the ancients to be rude and lecherous; such, says Pliny, were found in the eastern mountains of *India*. Satyrus derivatur, ἀπο τῆς σαδνῆς, à veretro. (Euseb. Præp. Evang.). See Pausanias in Atticis. Ar. زب *zebb*, a wild bull, called also زب الريان *zebb al riad*, quod sæpe foemellas adit, nec uno loco manet; also a man who visits and courts the women, rage, fury. Veretrum animalis, (Rich.).

REAGH, night; Ar. رباح *reah*, evening; Ch. רגע *raga*, to rest, to be still; Egypt. *raic*, vigiliæ.

REAPA, medicine; Ch. רפא *rapa*, sanare; Ar. عرف *araf*, medicus, physicus.

REAT, government, judgment.

REATAIR, a governor, a judge; Ch. & Syr. רתא *rata*, gubernavit, præfecit, docuit; Ar. رت *rett*. The Circassian nobles are divided into ancient noble knights, called *Ritter del*, and nobles of nobles, (*Pallas*). See *Dal*, a tribe.

REATAIRE, a clerk, a clergyman, a man of letters; Ar. راثي *rati*, learned, a man of erudition; Ch. רטן *ratan*, idem est quod *Magus*.

REDHE, the Dii agrestes, from *rada*, to plough; Ch. רדה *radah*.

REIM, RAIM, RIM, a horn.

REIM, origin, stock, root.

REIM-RIOGHA, the genealogy of Kings, the title of all books describing the descent of
x the

the Irish princes; Ar. **اروم** *arum*, origin, stock, root. See *Arm.* Ch. **רעם** *reem*, est caprea bicornis—ita etiam describit Moses, Deut. 33. 17. ubi cornua *reem* **רעם**, quæ Josepho tribuuntur, referuntur ad duas tribus ex illo ortas, nempe Ephraim & Manasse, (Boch.)—that the word was used in both senses appears probable, from the Irish *Rim-feidam*, to blow the horn, translated by Shaw, to play music—E cornibus *remim* me audivisti, Ps. 22. v. 22. Et exaltabis cornu *Rem*, cornu meum; *Ram*, *Rem*, *Rim*, signifies a horn in Irish. Bochart does not pretend to know to what beast this *rem* belonged—but thinks it was the buffalo—in *India et Aracotis uros olim fuisse repertos*, (Vol. 2. p. 960.). This is bringing it to the door of our *Aire-Coti*, from whom the ancient Irish claim their descent. *Raim*, in Irish, signifies a buck, as *raim-draidhean*, buck-thorn, from *draidhean* or *draighean*, a thorn, but the horns of the buck cannot be blown through.

REISM, a writing; *breisfion*, a writ, a mandamus; Ar. **رسم** *resm*, a canon, a law, a precept, **رسمي** *resmi*, a writing. See B.

REITHÉ, the Sylvan dæmons, the fauns of the woods, over whom presided *Goiline*. See Pr. p. 1.; Ar. **هيرة** *heiraat*, the Sylvan dæmon, called also **عول** *ghul*.

RIACH, **RIAGH**, religion; Ar. **طريق** *tureck*, T. servile, religion, custom, mode, profession, rite, institution.

RIAS, a plough; *crann-riaslai*, the ploughman's tree, a plough; Ar. **اريس** *areas*, a ploughman.

RICH, a king; *richead*, a kingdom; Ch. **ריכא** *rica*, rex, *rik* Arabum, in Giggeio *rik*, est vis, robur, *raik* prior, primus, (Boch.).

RID, honor, ornament, intelligence; Ar. **رد** *redd*, hence

RIDAIRE or **RIDIRE**, a knight, and *Ridire-dal*, of the tribe of knighthood. See *Reataire*.

RINN, thought; *rinn-featham*, to design, intend, forecast; Ch. **רנה** *ranah*, meditari, **רעין** *rain*, mens, cogitatio, cogitare; Syr. *rana*, meditatus est; Per. **رند** *rind*, sagacious.

RIOCUAI, a plague, pestilence; Ar. **راقان** *rikan*, yellow jaundice, blighted corn.

RIS, a king, a prince; Ch. **רישה** *rissha*, potestatem habere; Ar. **اريس** *eris*, a prince, a chief; Heb. **ראש** *ros*, princeps, caput.

RISEAN, a writer, an historian; *rois-sceal*, a decree, verdict, from *sceal*, a story, narration; Ar. **رسم** *resem*, to write. See *Reism*.

ROILE, sacred; *Roilig na Righ*, the King's place of devotion, a place so called in Connaught, where many Irish princes are buried. The Priests of Budda were named *Raulis*, as we find from an inscription lately discovered near *Islamabad*, communicated to the Asiatic Society, by Sir J. Shore, viz. On the 14th of Magha 904, Chandri Lah Raja, by the advice of *Bowangari Rauli*, who was director of his devotions, and in conformity to the sentiments of twenty-eight other *Raulis*, formed the design of establishing a place of religious worship, &c. On a silver plate were inscribed the *Hauca* or mandates of the deity; Ir. *ach*, a law, *Airillach*, a law of the Roile.

ROS,

ROS, a head, a headland, a cape; Ch. ראש *ros*, a head, so cape from caput. *Ros-Cansio*, Cape-hog in Syria, (Pocock, 195)—hence the *Rosses*, head lands on the N. W. coast of Ireland.

RU, RUN, RUS, the face, countenance, cheek; Ar. رو *ru*, *rui*; Ch. מראה *merah*, visus. *Rou*, mot Pehlvi & Parfi qui signifie, vultus, facies. (De Sacy).

RUAD, a governor; *Diarmut ruad ro fios*, Diarmut the most wise governor; this is the *Diarmatu* of the Brahmans, a most wise and upright judge—they now adore him as the Irish or Aire-Coti did—hence *Leaba Diarmut*, the altar of Diarmut, is to be found in all parts of Ireland, and the Brahmans shew a large flat stone, for his *bed*, as the Irish do; Ch. להב *leheb*, a flame, an altar, רדה *redah*, gubernare, dominari. *Ruad*, was certainly the deity presiding over the waters—whence *Dile-Ruad*, the flood of Noah; *dile*, a flood. In the Chaldee רדה *radah*, nomen angeli pluviis & irrigationi terræ præfecti, (Buxt.).

RUIDHNE, a spear; Ar. رديني *rudeni*, a spear, so named from the wife of a famous

spear maker, (Richardson). In Irish history, *Ruidhne* was the wife of *Gabhne Gou*, the famous blacksmith, who was making a spear, when he was called on to head a rebellion; the story is detailed both in the Persian and Irish histories, that is in Eastern and Western Iran. (See Vindication of Ancient History of Ireland). *Ruidhne*, pronounced *Runy*, is still a common name of a woman in Ireland.

RUIS, a way, a road; Ch. רון *rous*, recta ire; Per. رستا *rafta*, viam notat, روش *row-ish*, a road.

RUN, love; *arún*, lovely; *Eilean arun*, lovely Eilin, and with the prefix, *muirnin*, my little darling; Ar. رنو *runu*, love; Ch. עלונה *eluna*, i. e. עלמה *alma*.

RUSHIN, light; Per. روشن *rushin*, light.

RUSOG, RUSIN, a candle made of rushes (whence the name) dipped in tallow; Ar. روز *rooz*, light, day, روشني *roshunè*, light; Japanese, *rassacou*, a candle, hence

ROSG, the eye, the organ of vision.

S.

S A B

S is a servile prefixed like *w* S in Hebrew and Chaldee, and, when prefixed to nouns feminine, it takes the servile T along with it, but S is not founded, which is no more than the permutation of the Chaldee *w* in *ת*.—*Geo-Sceo*, and Ch. *כה* *Coh*.—*Dhair, Yaire*, wood, *Saoire*, a carpenter; Ch. *יער* *yar*, (Pun. *yar*, Augustino) *fylva*, *lignum*.—*Saile*, the sea; *Cinn-tsaille*, the headland of the sea, *Kinsale* in English, pronounced *Cinn-Taile*, in Irish; Ch. *tallath*, the sea, whence the Roman god of the sea, *Thallafius*.

S before E and I, pronounces Sh, as *seara* or *sheara*, a plough.

The Ch of the Persians is often rendered S by the Hebrew and the Irish; *Acher*, God, is written *Aofar* in Irish, in Sanscrit *Eeshwar*.—*Ardesbir*, nos dicimus *Affuerus*, quia ubi antiquitus litera Ch scribebatur, nos S scribimus, unde pro *Chuchon* civitate illius, in Scripturis sacris *Susan* reponitur, (R. Du Mans Descrip. Persiæ).

SAB, a division, usually joined with *rann*, of the same meaning; *Sabhrann*, *Sabhronna Eirin ar dho*, he divided Ireland into two parts; Ar. *شعوب* *Shawb*, dividuus—hence the River Severn, a boundary river.

SAB, death; Ar. *شعوب* *Shawb*, mors, quasi dividens; Sanscrit, *Sieb*, the destroyer, sometimes written *Seeva*, hence

SABAD, a squabble, an uproar; Arab. *يوم اشاب* *yom ashab*, dies, coede, sanguine miscens; Ch. *זבה* *zabab*, mactavit, occidit.

S A I

SABAIL, a dwelling; *Sabail Patruic*, the abode of Patrick; Ch. *זבל* *zebul*, a dwelling.

SABAIL, a barn, a granary; Ch. *אבול* *abul*, horreum, granarium, S servile; Ar. *سابل* *sabel*, a basket, it probably signifies a granary.

SABHA, SABHAS, evergreen; Ar. *سبز* *fabz*, hence

SABHAS, forrel.

SACHAM, to attack; Ar. *سحق* *sabuk*, *sabuk kirdun*, to attack, to batter.

SAD, GHAIID, a forefather. See *Arc*; Ar. *جد* *jedd*.

SAFAIRE, SEFAFAIRE, a stroller, one who has no settled home, a wayfaring man. *Ni tholl leo safaire, fearuibh na tuaithe*—they hate strollers and clowns; Ar. *سافر* *safir*, iter fecit, transiit, navigavit; Phoen. *ספר* *sephar*, whence *הספר* *Hesapher*, a name they gave to Spain—whence *Hesperia*, Spain, Italy, &c. the *Cassiterides*, &c. and hence the story of *Hesperus* the exile, son of Japetus, brother of Atlas, who, being an exile, came into Italy, settled there, and called it *Hesperia* after his own name; Ar. *صفر* *safara*, in fugam egit, disgregati & dispersi—*Sufr*, travel, (Rich.).

SAIBHIR, rich, abounding in gold; Ch. *זהב* *zahab*, gold.

SAID, a cubit; Ar. *ساع* *saed*.

SAIGH, a javelin, a missile weapon, whence *saighdeoir*, a soldier; *saideoir*, the same; Ch.

זגא *zaga*, jacere; Ch. שדא *shada*, projicere, ejicere.

SAL, a year; Ar. سال *sal*.

SALTAIREAC, a chronicle. See *Taireac*.

SAORA, free; *la saora*, free from labour, a holyday; Ch. לאה *lah*, labor, שריא *saria*, liberum.

SCAR, SGAR, a record; *gasgair*, and with *dae*, a person, *dae-gasgair*, a chronicler, a person that records; Ch. גיכר *giscar*, Quæstor, זכר *zacar*, recordari.

SCAR, SCARAS, merchandize, traffic.

SCARRAIH, baggage, wares, goods.—We find many *Scaras* or SKERRIES, on the eastern side of this island, where the Britons frequented for trafficking. In the county of Wexford is a small harbour called THE SCAR, here Strongbow landed; a little higher up the river, that forms the harbour of Wexford, is SCARA-WELSH. Twelve miles N. of Dublin is SKERRIES, a harbour much frequented by small craft. There is another port so named in the county of Antrim, all from the Phœnician סחרא *SCHARA*, *emporium*, *negotatio*, Ef. 23. 3. *Sidon* vocatur סחר גוים *Schar goim*, i. e. *negotatio gentium*, (Boch.); Ch. סחרן *Sacharan*, *mercaturam exercere*, (Buxt.) hence Σαῖος, *portus*, (Hesych.).

SCOR, a rock; Phœn. צחור *Schur*; Ar. صخر *Sukhir*, hence the rocky island *Scyrus*, according to Hesychius, quia petricosa est insula, (Boch.).

SEAN, refused, denied; *seandala*, an exiled tribe. See *Dal*. On the coast of Coromandel there is a race of unhappy men called Chan-

dalas, they are outcasts from their original order, (Robertson's America, p. 325).

SEANGHILLE, a bachelor; Ar. عَزْهُون *azhun*, a worthless man—or זנו *zanu*, fornicatio. See *Giotta*.

SEANMA, musical; *luchd seanma*, musicians; Ar. صنج *Senj*, an Arabian cymbal; Per. صنچ *Sanaj*, psalterium, sambuca, triquetri instrumenti genus, (Cast.).

SEARA, SEARAG, a bottle; Ar. زراج *zera*, a bottle, made of the leg skin of an animal, in which they keep wine. We see these on the gems of the Greeks and Romans, representing Bacchanals.

SEARB, bitter, sour, rough and acid, alum; *searbh-ubhal*, coloquintida, i. e. the bitter rough and sour apple—it is a species of melon from Crete and Aleppo, called bitter apple in the shops; Ph. צריפה *seripha*, alumen, (Boch.) Ar. ذرب *dsarb*, acutus, شاب *shaub*, alum.

SEARCAL, flesh, meat, delicate meat; Ar. شراخي *sharakhé*, meat, flesh, roast meat, flesh meat without fat, (Rich.); Ch. שרא *shara*, caro, convivium. See *Seir*.

SEARRA, SHARA, a plough; *sé-shar-rach*, a plough with (*sé*) six horses, (Shaw); Per. شيار *shiyar*, a plough, a furrow; *shiyariden*, to plough; Ir. *searra-deanoo*, hence the French *charrue*. There is a curious description of a plough in the *Magazin Encyclopedique*, 3 année, T. 3. p. 159. by Citizen C. Coquebert. “This plough has two socks, “and is used, says he, in Prussia, Livonia, Esthonia, and in Finland. In Finland it is “named

“ named *shara*, in Prussia *stagoutt*.—It appears, “ says this author, to come originally from the “ interior of Northern Asia, from which we “ believe the people of Europe came, who “ make use of this plough—one of the same “ construction may be seen among the models “ of the implements of husbandry, that came “ from China.” Mons. Coquebert might as well have said, that the Chinese and the Irish were descended of the same nation, because *long* signifies a ship in both languages. The word *searra*, signifies cutting; *searram*, to reap; *searr*, a scythe, a sickle, from the Ch. שרר *sbera*, *scindere*, to cut, whence the Saxon *share*, plough-share, that part of the plough, that cuts and divides the ground, (Johnson). The root is in the Chaldee, whence the Arabic شرز *sberz*, cutting, شرت *sbert*, sharp (as a sword) شرحة *sberhe*, a cut, a slice; *Sberè* *sberè*, bit by bit, piece by piece. The art of cultivating the ground began in the East, probably with the Chaldæans, in whose language we find פלה *palach*, to labour; *poulach* or *phoulah*, a ploughman; in Arabic فلاح *fulah*, whence the Irish *pleahag*, a spade, the implement for turning up the earth—and hence the S. G. *plog*; A. S. *plog*; Germ. *pflug*; Pal. *plug*; Bohem. *pluh*, and the English *plough*. All these words were introduced to the northern regions by the *Aire-Coti*, the ancient inhabitants of these islands, who preserve the old word *treab*, for a plough at this day, whence *treab-talamh*, a plougher of the ground, from whence the Romans formed *Triptolemus*, who was sent by *Ceres* throughout the world to shew mankind the use of corn—and *Ceres*

probably derives her name from *Searrach*, a plough, a reaper.

SEBT, SIBTE, a rod of authority.

SEBTI, SEPT, a tribe, a clan, an Irish word, I believe, says Johnson; שבט *sebat*, a staff or stick, whether such as magistrates carried in their hands, or common ones, Gen. 39. 10. the (שבט) sceptre shall not depart from Judah till *Shiloh* come, v. 16. as one of (שבטי) *sabti*) the tribes of Israel; each tribe had a staff, or was a body corporate, with a supreme magistrate over them, who was the first born of the tribe, (Bates). Each noble had his antiquary, who enrolled the deeds of the *Sept* or family, (Mac Curtin's Hist. of Ireland)—Ch. שבט *Sebet*, sceptrum, regia autoritas. Tribus, שבט יהודה *Sebat Jehuda*, Tribus Judæ; Syr. *Sebaka*, sceptrum, virga, ramus, tribus, coetus.

SEIR, a meal, a feast; *bansir*, a wedding feast; *la saora*, a festival day; Ch. שרו *saru*, convivium; Ægypt. *saire*, festivitas, gaudium; Ar. عذر *azer*, a feast, a convivial meeting; *yzar*, a solemn entertainment—hence the person appointed to divide a sacrifice, or a meat carver, was named *bolseire* in Irish, i. e. בעל שרו in Ch. dominus convivii.

SEUD, SEOD, a jewel; *pl. Seoid*. On the banks of the Nile is a place called سعيد *Saied*, where are mines of emeralds and precious stones, (Ebn. Haukal, Geogr.); Ar. شهودانه *shudaneh*, a large royal pearl, بسد *busud*, a small pearl.

SGE'UL, a story, narrative, fable, news; Ch. סיגל *sigel*, collegit substantiam, סיגל-ריון *sigal riun*, vox ficta risus causa, שכל *secal*, intelligentiam habere.

SID,

SID, venison; *fidne, fitne*, of venison; *geibhior fitne*, a hunter, a taker of deer, &c. Ch. ציד *zid*, venatio, גבור ציד *gibbor said*, potens venatione, Nimrod.

SIOPOURNACH, Nimrod, the sixth son of Cush, viz. *Fidel, Pelest, Ephicc, Uccat, Sadhal, Siopournach*, (Hist. of Ireland, at Cush). In the Pehlvi or ancient Persian پیرانه *peraneh*, a hunter; the augmentative particle *sio*, or, *so*, is the Ch. זו *zu*; Ar. זו *zu*, particula augmentativa. Filii Cush sex, Seba, Chavila, Sabta, Rhegma, Sabteca, Nimrod.

SIOL, feed, issue, race, offspring; Ch. שיהלה *shihela*, conceptio, שליוור *shilibout*, propagines.

SITERNE, SIDERNE, a harp, the *Sid* of Iran, שדה *Sidda*, symphonia. Ex Ponto nascitur *Sidon*, quæ propter canoræ vocis præstantiam hymnum odes prima reperit (Sanchoniatho). An illa *Sidonem* condidit? nihil tale memorat Sanchoniathon. Et *Sidonis* originem aliò refert Moses, Gen. 10. 15.—itaque conjicio *Sidonem*

hoc loco aliter scribi, nempe per ש, non per צ, & illud musicæ genus, cujus *Sidon* inventrix, Hebraicè dici שדה *Sidda* & *Siddoth*, Eccl. 2. 8. (Boch.). See *Fonn*.

SIUBHLAM, to walk, from *Siubhal*, a road, a track; *Siubhal na greine*, the Zodiac, i. e. the path of the sun; Ch. שבל *sibal*, via, femita; Ar. سبيل *subeel*, Ar. زوال *zual*, amovit è loco.

SMARAG, a diamond, an emerald; Ch. שמיר *samir*, adamas, petra durissima, lapis, qui duritie sua adamanti similis est, ut filex.

STAIR, a writing, a history; *Stair-teorac*, or *taireac*, a chronicle; *Sal-taireac*, an ephemeris, a chronicle, from *sal*, a year; Ch. שטר *star*; Ar. سطر *satar*, scripsit, delineavit, linea & ordo, seriesque arborum, indè, مسطور *mustoor*, et تستير *testir*, conscribens, scriba; سال *sal*, a year, تاريخ *tarik*, a history, chronicle, calendar, epoch.

T.

T

T is a fervile, prefixed, and sometimes postfixed, as in Chaldee; when postfixed, it is generally commuted with D or Dh, with an hiatus not founded.

ת (T) fervile, quandoque speciem habet radicalis, (Bochart); the same in Irish, as *uife, tuiſe*, rhyme; *ucht, tucht*, time. ت T in Arabic is also fervile, as from شعر *shar*, hair; *teshar*, becoming hairy; شيخ *sheikh*, an old man; *teisheikh*, growing old.

T

Irish, *beirim*, to give; *tabhair*, a gift; Ch. ברה *bera*, רבבה *tabara*, donum; Ir. *tairbet*, a rhomboides, from *airbett*, four; Ar. أربعة *arbet*, four; Ir. *ab*, water; *tabh*, the ocean; *bal*, a sting, *tabhal*.

Th is a strong aspiration at the beginning or in the middle of words, it is mute when final.

There are certain sounds, says Richardson, to which we find some nations have an invincible

cible antipathy. The French, the Italians, and other foreigners, can hardly ever be taught to articulate the English *th*. The Persians, if possible, entertain even a greater aversion to a sound somewhat similar, and have accordingly, in every word adopted from the Arabic, changed it uniformly to S. But in Anquetil's Zend, the words, in which it occurs, are uncommonly numerous; and in his alphabet we have a character, which, to leave no doubt of the sound he means to give it, he illustrates by placing it on a line with the Arabic *th* or *t'h*. The Farfi and Pehlvi dialects, he says, at the same time, were sister descendants from the Zend, and had come off the parent stock, previous to the era of Zoroaster; in that idea they must have all been spoken in Persia at the same period, but neither in the Pehlvi, the Farfi, or the more modern Persian, is there a character to be found in the most distant degree expressive of this sound, (Dissertation).

In the Irish, *th* is often placed between syllables, and not pronounced. O'Brien says, it was introduced in the sixth century; but he is mistaken, it was a radical letter, and was the same with the ancient Farfi.—De Sacy, in his *Memoir sur l'ancienne langue Persane*, has explained this matter—il arrive assez ordinairement, que le *th* de la langue Zende se change, dans le Pehlvi & le Parfi, en une aspiration: ainsi de *tchethro*, mot Zend, qui signifie quatre (Ir. *cheathra*) vient le Persan *tchedar*—de *pothré* fils, *pouter* et *pour*—the same in Irish, *dearbhb-phiuthar*, a sister, is pronounced *phiubr*.

TAB, a follower; *tabb-al*, the follower of a horse, a horse-fly; *taibhre*, an apparition, a vision; *taibhsidh*, the following *sidh* or genius,

supposed to attend the old Irish families; Ar. *تابع* *taba*, a follower, *ريو* *reou*, a phantom, *تايف* *taef*, the same. See *Sidh*, Pr. p. xlix. *يبع* *tabi*, a familiar spirit, that attends a man wherever he goes, (Rich.).

TABHAIRN, the ocean, with T servile, from Ar. *بحر* *bebron*, the sea.

TAIDIM, TUDAM, to collect; *taidhn*, i. e. *taid-an*, a collection of water, a mill pond; *tudan*, a cock of hay; Ar. *توده* *tudah*, a heap, from *Ægypt*. *thoud*, congregare.

TAIM, death; *taim-fhion*, dead wine; *taimbleachd*, a burying carn; Ch. *תאים* *taim*, the chambers of the dead (Halloway) *תמם* *tamm*, absolvit, destructus fuit, *תמי* *taimi*, consumpti; Ar. *تهوت* *tumet*, death, calamity.

TAIRBH, fruitful; *tairbheach*, the same; Ch. *רבה* *rabha*, crescere, germinare, provenire, *תרבה* *tarbha*, auget, germinat; Ir. *tairbh-fheachd*, the thigh, the emblem of generation. See *Arc*. Ch. *פחד* *phechad*, femur, pudendum.

TAIREAC, a history; *saltaireac*, a chronicle. See *Sal*, a year; Ar. *سال* *sal*, a year, *تاريخ* *tareek*, history, chronicle, calendar, era, epoch—hence the *Saltair* of Cashel, &c. &c. which is erroneously written *Psalter*, by Mac Curtin and other ignorant translators.

TAISE, ghosts, followers, like the *Taibhsidh*; Ar. *تشيع* *teshyia*, following—to ransack in the *taas* of bodies dead, (Chaucer).

TAISE, a charm, a relic; *taise na naomh*, the relics of saints; Ar. *نعوذ* *tarwiz*, charms, amulets.

TAISE, moisture; *Taisrè*, the watery moon or month. See *Rè*; Ch. *תשרי* *Tifri*, September.

tember.—Quis est mensis iste, in quo terra producit gramina & arbores plenas fructibus? iste est mensis *Tisri*, nam istud tempus est tempus *pluviosum*; Ar. *تَعْس* *taas*, fluid; *teshsh*, rain.

TAMH, the ocean; Ar. *טֶמַח* *temm*; Ch. *תהים* *tehim*.

TAMHAR, a tower; the great tower of Tamhra, now Tara, is much celebrated in Irish history, a stump of it still exists; Ar. *تامور* *tamur*, a steeple, a tower.

TALL, TAR, TAIRIS, are synonymous, signifying beyond, distant; *ar a thall*, far off, far beyond, meton. *migration*, hence

TEALG, to eject, to cast out; Ch. *טלק* *talak*.

TARRADH, a ferry boat.

TARAISEACH, from beyond the mountains.

TARTAISE, a distant habitation.

TAIRLEARACH, transmarine.

TARALPACH, transalpine.

TURRUS, a pilgrimage, a journey.

TARDALA, migrating tribes. See *Dal*, a tribe of people, together with the religion belonging to such tribe; Ar. *طال* *tal*, far off,

طرح *terub*, a distant place, *طرّح* *terh*, ejection,

طراحي *turaby*, far distant (journey,) *طرّد* *tered*, banishment. When our *Aire-Coti* settled

in *Cotineusa* (the island of the *Coti*) or *Gades*, some crossed over to the continent of Spain, and were called *TAR-DALA*, migrating tribes; and when at Tyre or in that vicinity, in their traffic to and fro, speaking of Spain, they would naturally say, they came from *TARTAISE*, the far distant habitation, or home—and hence the *Turduli* and *Tartess* of Spain.

Hispaniam *POENI* nonnisi recenti memoria invaserant. At longè vetustior fuit *PHOENICUM* migratio è Tyro in Hispaniam: qui *Hercule* duce, non solum *TARTESSUM*, et *ERYTHIAM*, et *GADES* insulas, sed et in *CONTINENTE* occuparunt loca freto vicina, et prope Calpen *Carteiam* ædificarunt, ut suo loco docebo. Hos propriè dici *TURDULOS* ex Strabone colligo, qui *TARTESSIDEM* insulam inter duo *BAETIS* ostia à *TURDULIS* habitari dicit. *Turduli* Phœniciè *טלטלי* *Tultulim* à migratione dicti sunt. *Syris* enim *tiltul* est migratio, vel populi deportatio in oras longè diffitas. Merito igitur hoc nomen tributum *Phœnicibus*, quos in ultima terrarum deportaverat *Hercules*. Pro *Tultulis* primo *Turtuli*, deinde *Turduli* dicti sunt et *Turditani*. Hinc est quod *Turditaniam* Artemidorus apud Stephanum *Turtytaniam* vocat, et *Turtulos* incolas vel *Turtutanos*, pro *Turdulis* et *Turditanis*, (Bochart, Geo. S. p. 600.). In Irish, *Turditan*, signifies the country of the migrators.

TE, TEAD, a rope, cord, chord, a wire of a harp, and sometimes put for the harp. (O'Brien).

TEADAI, a harper.

Tèud and *Cionthar*, are the names of very ancient stringed instruments, afterwards improved by the *SACÆ*, whence *CLAIR-SEAC*, a harp, is so named at this day.

The *Cionthar* or *Kinthar*, appears to have been invented by the Babylonians; Ch. *קנתרוס* *Kentharos*, cithara, (Buxt.); Ar. *كنارت* *Kanarut*, a harp.

The *Tè* or *Tèad* seems to have been of Tartar origin, from the Chinese *Thè*, a stringed instrument

instrument of great antiquity.—“ Les Chinois
 “ conservent encore, depuis 4737 ans, l’usage
 “ des cordes de soie torse sur le KIN et le
 “ THE’, inventé par *Fou-Hy*, qui le premier
 “ civilisa le peuple *Chinois*; Du temps même
 de *Fou-Hy*, dit le savant *Ly-Koang-Ty*, les
 Chinois fabriquèrent un instrument, (c’étoit le
 KIN) qui ne consistoit qu’en une foible
 planche de *touang-mon*, c’est-à-dire de bois de
 mûrier sec et léger. Sur cette planche ils
 avoient tendu plusieurs cordes composées de
 fils de soie, qu’on avoit joints en les tordant
 entre les doigts. Dans la suite cet instrument
 se perfectionna par les soins du sage qui en
 étoit l’inventeur.

“ Bientôt après, on vit naître un nouvel in-
 strument (c’étoit le THE) a peu près de la
 forme du KIN, mais d’un calibre beaucoup
 plus grand, et contenant un nombre considéra-
 ble de cordes. Ces cordes, quoique filées
 avec plus d’art que les premières, étoient bien
 loin encore de la perfection. Ce ne fut qu’au
 siècle suivant, vers la fin du règne du grand
Hoang-Ty, 2600 ans avant l’ère Chrétienne,
 que la fabrication des cordes de soie devint plus
 exacte, par un procédé qu’imagina *Kouei*, le
 plus savant musicien, qu’ait possédé la Chine.

Le KIN fut toujours garni de sept cordes, le
 THE’ en eut cinquante depuis *Fou-Hy* jusqu’a
Hoang-Ty, et depuis *Hoang-Ty* jusqu’au présent
 il n’en a eu que vingt-cinq. (Pere Amyot).
 The Harp of Brien Boromh, now in the
 Museum of Trinity College, had twenty-eight
 strings.

TEATHLOIN, a harp; *taithloin*, the
 same; *Taith-loin*, the music of Tath or
 Thoth, a deity well known to the ancient
 Irish. *Dia Tait an foghmbar*, Tait’s day
 in harvest. Taut or Thoth, was the Anubis
 of the Egyptians, and for the brilliance
 of his genius and discoveries, their gratitude
 assigned him, when dead, a station in Sirius,
 the brightest of the constellations. He was
 one of the eight greater gods, and the *harp*,
 which he invented, is the testudo of the cele-
 stial sphere; we shall hereafter discover that he
 was the elder Bhúd of India, (Maurice Antiq.
 Ind. V. iv. p. 169.). Both these deities were
 known to the ancient Irish. *Taut*, as Mercury,
 was the messenger of the gods—hence the Irish
Taith-leabhar or *Taith-loir*, an ambassador, to
 speak like *Taut*.

TOBAR, a well, water, &c. Hindooft. *bar*,
 water; *bior*, a spring.

TRI, TRIA, settlement, habitation; *Tri*,
 siège en Tartare du Thibet; Hindooftanee,
t,hoar, place, settlement.

TUAM, TOOM, a village, a dyke, ram-
 part, moat, fort; Ch. 冚 *toum*, fortificare, ob-
 struere, claudere, occludere—hence Ir. *tombra*,
 a protection; Egypt. *tomi*, a village; Ir. *tuaman*,
tooman, a district of villages. “ In Cobal, in
 “ the Soubah of Cashmere, in Samarcand and
 “ in Bokhara, a pergunnah, which is composed
 “ of villages and hamlets, is called *tooman*, as
Toman Bekram, *Tooman Neyknehar*, &c.—
 (Ayeen Akbery, V. 2. p. 165.).

U, A, O, are

U.

U A C

U, O, A, are commutable—Cholem Chaldæis O vel U breve resolvitur, cujus index solet esse litera vau, i. e. U.

1 Vau, copulativum quandoque est idem quod *cum*, sæpe etiam sumitur pro disjunctiva *aut*; est etiam copulativa ordinativa, idem valens quod *postquam*.

و Arab. and, as, with, like; hence 7 stands in Irish for *agus*, and.

UA, the eldest son, the elder branch of a family, now written O, as *ua Concobhar*, son of great Con, now written O'Connor; Ar. *ابن*, *ميجور*, major natus, (Georg. Cedrenus); hence the Gr. *υιος*, Acc. *υια*, a son.

UAC, high, supreme, exalted; *uacdar*, one who is in authority; *uacdarán na sagairt*, the high priest; *uac-tar*, the cream of milk, because floating on the top—hence the motto of the O'Brien family, viz. *Lamb laidir an uacdar*, the strongest hand uppermost; *uacdaránachd*, sovereignty, presidency, supremacy; Ch. 71 *uc*, Canaaniticè & Phœnicicè, princeps, (D. de Pomis). See Oc. *Hyc* enim linguâ sacrâ regem significat, (Hesych.).—

Ar. وقاه *wukah*, the head man (of the church); Ar. اهل وقار *ahl wekar*; Per. با وقار *ba wekar*, having great authority, majestic. This Irish word *uac*, compounded with *ois*, and with the servile S *fois*, signifying sheep, or *Uac*, Lord, *os* over, *ois*, sheep, i. e. *Uacofois* evidently formed, the *Uksos*, or Royal Shepherds, mentioned by Manetho, to have over-run Egypt, agreeable to the ancient

U A C

history of Ireland. “Manetho says, that in
“the reign of Timaiis, the Deity blasted us
“with anger, and suddenly an obscure race of
“men invaded us from the East, who confid-
“ing in their courage, fixed themselves in our
“country, and seized it basely without the risk
“of a battle. These people were called
“*Uksos*, or *Uksos*, that is shepherd kings, for
“*yk* or *uk* signifies a king in the sacred lan-
“guage, and *fos* a shepherd, in our vernacular
“tongue, and thus is the compound *uksos* de-
“rived.” (Josephus contra Apion. l. 1.).—
El-Uc, according to Mr. Bryant, was the Ba-
bylonian name of the Sun, that is God the
Sun, in Irish *Eile-uac*. See *Eile*.—“We find
“the Chaldæan shepherds in Eusebius, (say
“the Critical Reviewers, January 1802, p.
“21.) entitled *Υκκουσος*, *Ukkoufos*, perhaps *Uk-*
“*Chufus*, a word of nearly similar letters, and
“obviously from the same origin as *υκσος* *Uksos*,
“and to which he attaches the idea of royalty,
“a circumstance that will obviously tend to
“corroborate the opinion of Mr. Allwood,
“author of the Literary Antiquities of Greece,
“that although they are not expressed by
“name, Manetho, in his account of the con-
“querors of Egypt, referred to the *Cushite*
“shepherds, who were certainly *Uk-Chusæi*,
“royal shepherds, and of the same country.
“To the same radical, Mr. Bryant very inge-
“niously attributes the Latin LUX, light.
“The Sun, says he, was denominated by the
“Babylonians EL-UC, God the Sun, the di-
“vine Sun, which the Greeks changed to

“*λυκος*

“ λυκος LUKOS, whence the Latin LUX.
 “ Had these gentlemen pursued the etymology
 “ into the Arabic and Persian languages, we
 “ think, they would have found this common
 “ element exemplified more decisively still. In
 “ the Arabic, the sky is denominated FELUK,
 “ i. e. *Ph'-el-uk*, the breath or effluence of
 “ the radiant God, or God the Sun, and in
 “ the plural, for the skies it changes to افلاك
 “ *efluk*, precisely similar to the Latin *effluxus*.”

We dare not criticize on *Critical Reviewers*,
 but we beg leave to refer them to the Irish
 words OC, FLACHAMHNA, and LEOS,
 (the last a monosyllable).

UAIM, harmony, notes on the harp; Ch.
 חמה *hama*, sonare sicut *Cithara*; Ar. هم *hum*,
 & *humwar*, harmonious.

UAL, noble, illustrious; *Cead ar ual omra*,
 head of the noble emirs or chiefs; Ar. اولو
ulu, lords, masters, possessors, اولو الامر
ulu'l'omr, emperors, generals.

UASAL, noble, well born, a gentleman;
 Ar. ائول *asool*, noble; the same letters point-
 ed read, *usul*, springing from a noble stock;
isal, enobled; Hindooftanee, *usl*, root, origin;
useel, genuine, noble—hence the Irish *duine-*
uasal, Sir; *bean-uasal*, Madam.

UCHT, TUCHT, time; Ar. وقت *ukt*,
wukt.

UGAN, honorable; *Ugan-mor*, a famous
 chieftain in Irish history; Ar. هجان *bugian*,
 honorabilis, et Chaldaicè præfixo מ mehu-
gan, pro viro nobili passim occurrit, (Bochart).

UGHA, a syllable; Ar. هجا *buja*. See
Tarugba.

UGH, UIGE, EAGH, OGH, learning,
 study, all various readings of הגה *baga*, medi-
 tari, eloqui—hence Ir. *ugh-dar*, an author; Per.
 اگاهی *aghai*, knowledge, care, attention;
 Ir. *ugaire*, a preceptor, and with the prefixed
 particle of inference F, *forugaire*, the same. In
 the language of the Seiks, a sect of Brahmins
 in Patna, *guru* is a preceptor.

UIM, UIME, the earth; Sanscrit *uma*, a
 name of the earth, considered as the *magna*
mater, and perhaps from it is derived the Latin
 word *humus*, (Wilford, Caucasus A. Ref. V. 7.
 p. 515.); Ar. زمي *zumé*. See *Am*.

UISE, TUISE, rhyme; *dean-tuise*, a maker
 of rhyme; *lucht deantuiise*, rhymers; Ar.
 اسجوات *usjuwat*, سجع *suja*, rhyme, Hin-
 doostane, *took*.

UR, fire; *urcuil*, a salamander. Chaldaei
 quidem dicebant ignem etiam اور *ur*, at Syri
 Aramæi non nisi نورا *nuro*, (Bayer Osrhoænæ),
 & quemadmodum in *Ure* Chaldaeorum ignis
 atque lucis præcipuus cultus fuit, ita in *Ure*
 Mesopotamiæ, *Solis*, in quo ut Chaldaei &
 Syri judicarunt, lucis, & ignis rerumque om-
 nium origo, & divinitatis quasi apex (ibid. p. 5.)
 —this opinion arises from

UR, first cause, beginning, fresh, new.

US, righteous, just, powerful—it is applied
 to the Divinity; *Armus*, God; Ar. عز *azz*,
 excellent, precious, incomparable, glorious,
 powerful, glory, dignity, grandeur, honor;
usad, *uasad*, the same—hence ايزد *Ized*, God,
 a good genius, forms *Ormuz*, and *Ormuzd*, the
 name of God in the Zend. See Pr. p. xxxvii.

These

These examples are sufficient to shew the importance of the Irish Language, at the same time they are strong proofs of the Oriental origin of the first inhabitants of the Western Islands.

The publication of the complete Dictionary is submitted to the judgment of the lettered public. If due encouragement is announced, the printer is ready to undertake the work, for which he has hazarded a considerable sum, in the purchase of Oriental Types.

نوشته من ندانم تا که خواند
اکرمیرم به بیشک این بهاند
نوشته بهاند بخط سیاه
نویسنده کرد بخاک تباه

"This which I have written, I know not who shall read.

"Though I should die, without doubt this will remain.

"The black characters of the writing will endure,

"When he that wrote them shall have moulder'd into clay."

(HIRBED HORMUZYAR.)

ERRATA.

INTRODUCTION.

Page 27, line 2, for *bal* read *bad*.

DICTIONARY.

Page 16, col. 1, line 16, for *leaning* read *learning*.

19, — 2, — 3 from the bottom, for *choote* read *bhoote*.

19, — 2, — 10 from the bottom, for *mouth* read *month*.

50, — 2, — 19, for *نکم* read *لکم* *luhm*.

51, — 1, — 23, for *bohfsuth* read *lohsuth*.

65, — 2, — 27, for *راڻي* read *راتي* *rati*.

66, — 1, — 7 from bottom, for *غول* read *ghul*.

71, — 2, — 5 from bottom, for *sting* read *sling*.



THE HISTORY OF THE
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PROSPECTUS.

4*

ADJUNCTS.

The adjuncts in the Irish language are not numerous. They agree so perfectly with those in the Hindoostanee, that I have placed them in opposite columns. The Hindoostanee are taken from Gilchrist's Grammar of that language, printed at Calcutta in 1798, p. 168.

IRISH.

- a.* *Gorm*, warm, *gorma*, hot.
Fol, cover, *folá*, a garment.
ambuil, *Cam*, quarrel, *camambuil*, quarrel-
awul, some; *geann*, love, *geannambuil*, most
See note lovely; *speir*, fair, handsome, *speir-*
** ambuil*, most beauteous.
amail. *Dearg*, red, *deargambail*, reddish; *ban*,
white, *banambail*, whitish; *comh-*
cofambail, like in quantity.
ac, *Deabha*, quarrelsome, *deabhac*, litigi-
uc. ous; *duine*, man, *duineac*, people;
bol, smell, *bolac*, scented; *death*,
wind, *deathac*, windy; *freagar*, re-
sponse, *freagarac*, responsible.
dair, *Speal*, a scythe, *spealadoir*, a mower;
doir. *feal*, flesh, *feoladoir*, a butcher; *carb*,
a chariot, *carbadoir*, a charioteer;
creach, prey, booty, *creachadoir*, a
robber; *saigh*, a dart, *saighadoir*, a
soldier; *mal*, possession, *maladair*, a
landholder under the chief.
sail, *Toic*, money; *toicsail*, a treasury; *meas*,
sal. respect; *measal*, respected; *measal-*
air, respectful; *deorade-sail*, a pil-
grim's hut.
se, *Soil*, light, *foirse*, resplendence; *saor*,
sa. free, *saorsa*, freedom; *saorse*, acquit-
ment; *fian*, sound, voice, *fiansa*, har-
mony.

al,

HINDOOSTANEE.

- a.* *Gurm*, warm, *gurma*, hot season; *gol*,
round, *gola*, a ball.
urwul. *Purh-urwul*, much reading; *likhurwul*,
a great deal of writing; *khelurwul*, a
great sporting; *lururwul*, much con-
tention; *pilurwul*, copious potation.
mael. *Subzeemael*, greenish; *foorkheemael*,
reddish; *zurdeemael*, yellowish.
ak, *Sozak*, scalding; *poshak*, covering;
uk. *khoorak*, eating; *tupak*, warmth;
chob, a pole, *chobuk*, a stick; *sew*,
service, *sewak*, a servant.
dar. *Zumeendar*, a landholder; *qurzdar*, a
debtor; *chobdar*, a mace bearer;
dookandar, a shopkeeper; *abdar*, a
water cooler.
sal, *Tuk*, money; *tukfal*, a mint; *ghorsal*,
sala. a stable; *dhurumsala*, an alms house.
sa, *Hurasa*, greenish; *wileetza*, a fo-
za. reigner; *Hindoostanza*, a Hindoo-
stanee.

el,

PROSPECTUS.

IRISH.

al, *Glan*, pure, *glanal*, abstergent; *uach-*
ail. *dach*, acclivity, *uachdachal*, acclivi-
ous; *garg*, acrid, *gargal*, acrimoni-
ous; *freagarail*, resolution.

as. *Pailt*, plenty, *pailtas*, abundance; *forb*,
deceiving, *forbas*, deceit; *eal*, know-
ledge, *eolas*, acquaintance; *dlu*,
near, *dlus*, adjacency; *buitsach*, a
witch, *buitsachas*, witchcraft; *carid*,
a friend, *cairdas*, friendship; *feabh*,
good, *feabhas*, goodness.

air, *Damhsa*, dancing, *damhsoir*, a dancer;
ar, *daor*, a captive, *daorara*, a slave;
ara, *cosna*, acquirement, *coifinar*, an ac-
har, quirer; *mealltoir*, a deluder; *forf*, a
oir. guard, *forfaire*, a watchman; *forc*,
strong, *forcair*, violence; *diabar*,
divineness; *rat*, surety, *ratoir*, one
that gives bail or security for money—
hence *mal-ratoir*, a banker,

ha. *Feab*, good, *feabha*, honesty.

gha. *Ola*, balsam, *olgha*, balsamic; *feol*,
flesh, *feolgha*, carneous.

neac. *Dighe*, gratitude, *digheneac*, grateful;
diol, use, *diolneac*, useful.

nagar, *Beilnagar*, the city of Bel; *Lisnagar*,
gar. the fortified city; *Rathgar*, the fort
of the Rath; *Mullingar*, the fort of
the mill; *Banaghar*, *Aghagar*, *Dun-*
gar, the fort of the hill; *Dungarbhan*,
fort of the white hill.
Caisleangar, *Castlegar*, or the castle
fort,

forb.

HINDOOSTANEE.

el, *Ghael*, wounded; *bojhel*, loaded; *pacl*,
ael. sure footed; *durhael*, bearded.

as. *Pecas*, thirst; *conghas*, droufiness;
mithas, smoothness; *oonchas*, height;
turas, longing for water.

ar, *Lukurhara*, a woodmonger; *punhara*,
ara, a water carrier; *sohunhara*, a weeder;
hara. *bunjara*, a trader; *pochara*, a wiper;
chumar, a currier.

ha. *Puniba*, aquatick; *bhootaba*, haunted.

gab. *Durgab*, a place for sitting; *goofurgab*,
a passing, a ferry; *sohurgab*, early.

nak. *Houlmak*, fearful; *khurtishnak*, dange-
rous; *shuwutnak*, lustful.

nugur, *Moofanugur*, the city of Moses; *Ram-*
gurb. *nugur*, the city of God; *Jynugur*,
the city of victory; *Martingurb*,
Martin's fort; *Futigurb*, Fort Vic-
toria; *Nujufgurb*, Nujuf's fort.

fureb.

IRISH.

forb. *Daoinforb*, deceiving mankind; *muir-eadhforb*, deceiving the people.— (Keating). See *Muiredoc*, prince of the people, and *Oc*.
ambnas. *Maith*, pardon, *maithambnas*, absolution; *breith*, judge, *breithambnas*, adjudication.
deochas. *Gair*, a call, a cry, *gairdeochas*, acclamation.
adh. *Lassam*, to ascend; *lassadh*, ascension;
ah. *icc*, to affix; *iccadh*, affixion; *saor*,
a. free, *saoraidh*, deliverer.
adas. *Dorc*, dark; *dorcadas*, darknefs.

HINDOOSTANEE.

fureb. *Dilfureb*, deceiving hearts, stealing hearts; *murdoomfureb*, deceiving the people.
a. *Neela*, blue; *lona*, salt; *raja*, a kingdom; *gunga*, the river; *feetula*, the small pox.

* Mh for W and V. I cannot avoid every opportunity of repeating the numerous proofs of the Irish having lost their primitive alphabet, which *Verelius* tells us, the first preachers of the gospel represented as characters invented by the devil. In like manner we are told in the book of *Lecan*, that the ancient Dáns or poems, which were the composition of the *Dadanian* or Chaldaean colony, were fully preserved, until such time as the Christian faith was preached in Ireland, but that then they were *dicurtac*, exterminated, because they were the invention of the devil.

If the old Irish had no letters, no alphabet of their own fashion, with a peculiar manner of employing them, for expressing the organic sounds of their language, and preserving the original structure of their words, an art, wherein all true orthography consists; it is apparent, from the nature of things, that they could never have thought of using the labial letter M with the aspirate H subjoined to it, to render the sound of the Oriental Vau, or the Latin V, consonant. (See letter M.).

This is not the only instance practised by the Irish writers. In all words begun or ended by X, instead of writing that simple character, they never chose to represent it, otherwise than by employing two of the Roman characters, viz. CS or GS, a trouble they certainly might have saved themselves, at least in writing the Latin, had they not rejected it as an exotic character, and not existing in their *ancient alphabet*; if this was not the true motive, it must appear a paradox; for, if the Irish had no letters before the introduction of the Latin alphabet, what could be their motive constantly to reject some simple characters, and substitute two different letters in their stead, especially in writing a foreign tongue, to which all such characters were equally proper and fitting: and if all letters were equally new and exotic to them, certainly all had an equal right to be preserved by them. Yet, did they admit X as a numeral.

As to the Irish language, when all those of Europe were polished and refined, so as to become new and perfect languages, the Irish had neither relish nor leisure to think of such a reform, so as to lose the radical words and orthography. In the reign of Elizabeth, or at most in the time of Hen. VIII. the Irish, like all other languages of Europe, began to take a new dress, but no sooner was this attempted by the natives, than the English Government

vernment took steps to extirpate its traces in Ireland, which has been the chief reason of its retaining its purity and orthography. The Irish at that time being bent in opposition, to preserve it, had no leisure to continue that refinement, which would probably have disguised its structure, so as to be such as we see the Welsh at this day.

This proceeding of the English, far from being conformable to good sense, and towards obtaining the intended purport and end of their designs, was in effect diametrically opposite to both; for, in order to persuade any people into a new opinion and a new form of worship, it revolts all reason, to think that the method of effecting it should be exhorting them in a foreign language; for in that case, they must first have had the trouble of teaching them this new language, or wait until the people first rejected their own dialect, which was as elegant and as proper as the language of the reforming ministers at that time, to express all the thoughts of man's heart, and to convince the hearers of any truth whatsoever, in either a literary or a religious matter. And this blindness of the reformers, with regard to their uniformly praying and preaching in English, has been ascribed, by some bigots, to a particular providence of God in favour of the Roman Catholic religion, and to the holy prayers and intercession of the Virgin Mary, as well as to that of St. Patrick, and his fellow labourers in this country.

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